THE

Seventh Angel ſounding,

Preſents

A glimps of the glorious Raign of Jeſus Chriſt, whoſe perſonal appearance is royally attended with theſe fifteen Changes full of wonder, as ſo many Trophie's of his abſolute victory and univerſal ſoveraignty.

1.	*The Saints Deceaſed*	*Royal Jeſus Brings.*
2.	*The Reſt Releaſed*	*mount on Angels Wings.*
3.	*To Iſrael mourning*	*ſounds a glorious Call,*
4.	*To Babel burning*	*an eternal fall.*
5.	*The world Combined*	*hath a fatal blow,*
6.	*Satan Confined*	*to his Den below.*
7.	*The whole Creation*	*finds a full releaſe,*
8.	*And every Nation*	*flouriſhes with peace.*
9.	*The Mount aſunder*	*cleaves t' enlarge the Plain,*
	(That vale of wonder	*where the Lord muſt raign)*
10.	*The glorious City*	*from Gods throne doth glide,*
11.	*The Nuptial ditty*	*uſhers in the Bride.*
12.	*Thus Saints regaining*	*an immortal ſtate,*
13.	*In glory reigning*	*while the Sun bears date,*
14.	*The Nations bending*	*Virgins voyces Raiſe,*
15.	*(All Duties ending)*	*in joy, love, and praiſe.*

Joel 3. 9. *Proclaim ye this among the Gentiles.*

Zech. 14. 5, 9. *The Lord my God ſhall come, and all the Saints with thee: And the Lord, ſhall be King over all the earth, in that day ſhall there be one Lord, and his name one.*

Pſal. 102. 16. *When the Lord ſhall build up Sion, he ſhall appear in his glory.*

3185. a. 64

THE Two Witnesses:

Their Prophecy, Slaughter, Resurection and Ascention:

OR,

An Exposition of the eleventh Chapter of the *Revelation*, wherein is plainly proved that the Scriptures of the Old and New Testaments, are the Witnesses there spoken of, who have Prophesied in Sackcloth one thousand two hundred and sixty years compleat; That they are already slain, revived, and ascended.

That the tenth part of the City is fallen by our late Earthquake, wherein seven thousand Names of men were slain.

The second wo is past.

This is the first part of the Chapter, the second Part follows.

By *Tho. Tillam*, a weak Labourer in the Lords Harvest.

1. Joh. 1. 3. We cannot but speak the things which we have seen and heard.
4. 20. We speak that we do know, and testifie that we have seen, and ye receive not our witness.

Printed by *R. W.* for *Giles Calvert*, and are to be sold at the black spread Eagle at the West end of *Pauls*, 1651.

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BRITISH MUSEUM

TO
My Honoured
Col. *George Twisleton*, Esq;
Governor of *Denbigh*.

SIR,

BEsides your many favors conferred upon my unworthy self for a thankful acknowledgement; I am also many ways (as I conceive) obliged to present unto you this Treatise, as having its spring and first appearance under your Command, where your faithful endeavors are imployed for the advancement of the glory of God, in your many encouragements to those under your charge, to be daily exercised in such

duties and ſervices, as being religiouſly improved, will be your Crown and their comfort in the day of the Lord Jeſus, when all preſent ſhadows of honours will be ſwallowed up in that immortal glory, which is prepared for all ſuch as are free in laying out themſelves for the honour of this King of Glory, as your ſelf (dear Sir) have often been, in improving your intereſt with Chriſt on the behalf of this Commonwealth and our Neighbour Nations, upon emergent occaſions: Another motive enducing me to prefix your name, is your affection to thoſe Changes that attend the coming of Chriſt, as they are digeſted in the Title Page, which your Worſhip cauſed me to write down in a Book which I am perſwaded you dearly love above all the world.

Sir, I doubt not you will be more affected to finde each of theſe wonderful Changes diſtinctly cleared and proved by the Word of Truth, (as I ſuppoſe they are in this little Book.)

Truly Sir, The holding of them forth hath coſt me dear, upon the riſing of a ſpirit of emulation in ſome, who could not brook that applauſe which was openly given to theſe Truths upon the delivery thereof.

But

But I have heard ſuch expreſsions from you, which have ſavored of another ſpirit, as loving Truth for Truths ſake by whomſoever declared.

One word from you hath made a deep impreſsion upon my ſpirit, by which I deſire my affections may be regulated; namely, Of loving men for Religions ſake, and not Religion for any mens ſake: *theſe, with other of like nature, have raiſed my affections to preſent this Treatiſe to your much honored name: if you find Truth evident, I have confidence you will give it entertainment: and though any thing herein ſhould ſeem to be* New Light, *yet I hope it will not be the leſs welcome, if it appear* True Light.

Sir, I might have inlarged this Epiſtle upon good and ſubſtantial grounds in reference to you, as your unwearied Service, and conſtant fidelity (as of all your flouriſhing Family) to this State; your preſent Employments in the faithful adminiſtration of Juſtice, and the like.

But for ſundry reaſons I forbear, Cloſing with my unfeighned deſires of the welfare of your pretious ſoul, that it may flouriſh in that full Society of Glorified

Saints

Saints in New Jerusalem, as it is daily expected to be manifested in Power by

SIR,

Your real
faithful servant

Tho. Tillam.

An

An Exposition of the eleventh Chapter of the *Revelation.*

THE Lord by a special Providence, guiding me to a People daily exercised in reading his Word, and opening the the same (in order;) now having before them the eleventh Chapter of the *Revelation*, they desired my help in Expounding this Mysterious piece; which sudden and unexpected motion, did somewhat surprize me, as knowing that it hath been accounted one of the hardest knots in the revealed will of God: and withall, considering how various the Opinions of Writers are upon the subject matter thereof, and how little satisfaction I had ever received from any of them;

I therefore intended to speak a word or two from the two first verses, and to discover my ignorance of the great My-

ſtery of the Witneſſes by paſſing it over in ſilence.

But while I was reading the Chapter, I was moſt ſweetly warmed by a ſecret heavenly heat, quickning my ſpirit, which was (as it were) tranſported by this ſoft gale of life and light, and even conſtrained to declare this, which with full and cleer evidence was communicated to me; which alſo making ſome notable impreſſion upon the ſpirits of the moſt judicious hearers, they importuned me to give it them in writing; at whoſe requeſt I ſet to the work, and in the review of theſe impreſſions upon my heart, comparing them with ſuch Eccleſiaſtical Hiſtories as till then were unknown to me, I found ſuch harmony, ſo ſweet conſent, in Time, Place, Perſon, every thing, that hath left no place in my ſpirit for any further diſputes, reaſonings, or objections againſt the truth of theſe teachings.

And the Lord ſo open the Readers underſtanding, that he alſo may receive the like full and ſweet ſatisfaction in this Divine Myſtery; and ſo may obtain the bleſſing promiſed to ſuch as read, hear, and obey the words of this Propheſie.

Rev. 1. 3.

The

The eleventh Chapter of the *Revelation.*

THe great God cals it a *Revelation*: Who are they that dare any longer term it an allegory? Doth he that is *Alpha and Omega* delude his poor creatures, in declaring it as his revealed will, when (if many may have credit that affirm it) it is a concealed Mysterie, not to be medled with? *Let God be true, and every man a lyar.* And let my soul flourish with those truly spiritual Saints, who judge all things by that spirit which searcheth all things, yea the deep things of God, to whom be glory for ever. *Rev.* 1. 1. 1 *Cor.* 2.

The first Verse.

And there was given me a Reed like unto a Rod; and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein.

That which I intended chiefly to insist upon in the reading of this Chapter, namely the two first verses, I shall now run over briefly, and hasten to the great

myſtery of the two Witneſſes.

The firſt thing given to the Apoſtle *John* here, is a Reed, that he as a wiſe Maſter-builder might exactly meaſure his work and leave a Pattern to all Believers, as thoſe that muſt work and walk by Rule; This Reed is the ſame with that meaſuring line; The Plummet in the hand of *Zerubbabel*, by which *Jeruſalem* (in all Ages) muſt be meaſured; tis not an *Egyptian* Reed, (too weak for ſuch a work) nor ſuch a Reed as was put for a mock-ſcepter into the hand of our Crucified Lord.

Zech. 2. 1. & 4. 10. Iſay 36. 6. Mat. 27. 29

But this holy Reed is that Royal Scepter of Chriſts Kingdom, whereby he ruleth his Princely ſubjects, which he hath won by Conqueſt from Death and Hell, being none other then the ſword of the Spirit which is the Word of God, put into the hands and hearts of his faithful Miniſters, whom he hath authorized to direct, guide, and govern his ſelect ſheep until his ſecond comming.

Pſal. 145. 6. 2 Tim. 2. 2. 2 Pet. 1. 15.

This Royal Reed is that ſtaff of Doctrine and Rod of Diſcipline, which was the great joy and ſolace of Kingly *Davids* ſoul;

Pſal. 23. 4.

This

This is the ſtaff of beauty and the ſtaff of bands, with which the Lord led and fed his flock of old, and with which he will have the Goſpel-Temple, and the Altar and every Worſhipper therein exactly meaſured now. Zech.

As Chriſt the foundation was (in all his actions) meaſured by this line of truth, (that the Scriptures might be fulfilled, as it is written according to the Scriptures, and the like;) ſo muſt every living ſtone, every true branch be ſquared, ruled, and meaſured by the ſame Reed; *Ye are my friends if ye do whatſoever I command you*: Thoſe ſtones that were admitted into *Solomons* Temple, were firſt hewed, ſquared, prepared, coſtly ſtones: And can it be imagined that a promiſcuous heap of rugged, polluted, deformed, unpoliſht ſtones, ſhould be fit matter for this ſecond more glorious Temple? Is it probable that Chriſt will admit of ſcandalous, ignorant, prophane perſons, (neither reſembling, nor in a capacity of diſcerning his bleſſed body) as choyce materials for this *true Tabernacle which the Lord hath pitched and not man?* Would ſuch dirty patches be ſeemly in his ſeamleſs Coat? the Lord abhorreth ſuch a mixture.

Joh. 17. 12. *Mat.* 26. 24, 31. 1 *Cor.* 15. 3, 4. *Joh.* 15. 14. 1 *Kin.* 17. 18, & 6. 7. 1 *Cor.* 5. 7, 8. *Ezech.* 21. 26. *Heb.* 8. 2.

The true glory of this Gospel-temple consists in the purity of the materials, *Living lively stones, exactly measured, and fitly framed together, growing to an holy Temple in the Lord; An habitation of God through the Spirit: A chosen Generation, a royal Priesthood, an holy Nation, a peculiar People.*

1 Pet. 2. 5. Eph. 2. 21. 22. 1 Pet. 2. 9.

Not such as challenge interest by vertue of cohabitation; not a Parish house of stone, as the Prelatical Hierarchy instructed us; this holy Reed was never presented by the Angel to *John* to measure Parish bounds.

He that intends this work, must not be idle. *Rise and measure the Temple*, is the voyce the Spirit.

The second Verse.

But the Court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles, and the holy City shall they tread under foot forty and two months.

The Romish Conclave became this outward Court, immediately after the birth of the man-child *Constantine*, when suddenly with ease, peace, and tranquillity, there

Rev. 12. 5. An. 304.

there crept in ambition, contention, covetousnes attended with abominable Errors, Superstition, Idolatry, and all kinde of luxury, and prophanes, which rushed like waves one on the neck of another, suddenly overwhelming and devouring that sweetnes, humility, charity, chastity, and purity which lately were the royal ornaments of this now defiled, polluted, Church of *Rome*. Brightman. *Rev. Apoc.* pag. 75.

And now the true and sincere servants of Christ, observing this dismal darknes gradually surprizing her, and obscuring her former lustre and true beauty, dare no longer drink of her polluted streams, nor partake of her defiled Ordinances; but withdraw and separate themselves from such abominations, creeping into corners (any Wilderness condition) where they may enjoy the pure Ordinances of Christ, and be nourished with the pure milk of the breasts of the heavenly Witnesses. *Rev.* 16. 6.

(Like as the Saints lately did in the times of Prelatical persecution; and as many a poor Christian is even now constrained to do, from the pride, and other prophanes of some disorderly societies.)

And thus the true Church flying into the Wilderness, all silent and solitary, is

trampled upon by the outward Court of proud Prelats, who have learnd to Lord it over her, which they pursue through the whole course of her exile; and yet maugre all this malice of Antichrist, though she hath continued in her exiled, mournful, Wilderness estate, scarce daring to appear in her true glory through the whole term of 1260 years (in which she hath been secretly supported by her Witnesses in Sack-cloth) yet hath he, (who is glorious in holiness, fearfull in praises, doing wonders, whose promises are *Yea* and *Amen* in his Christ) at length brought (through all storms, oppressions and miseries,) this his pure lovely Spouse with her distressed Witnesses to a blessed haven of glory and honour: That God blessed for ever who did assure them (some thousands of yeers since) that though they lay among the Pots, yet he would give them the wings of a Dove covered with silver and feathers of yellow gold, hath so gloriously fulfilled his Royal Word, that now Saints may securely sit and sweetly sing, (as a Chorus to the voyce of their Beloved,) *Lo the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing of birds is come*

Exod. 15. 11.

Psal. 68. 13.

Cant. 2. 11, 12, 13.

come, and the voyce of the Turtle is heard in our Land.

The third Verse.

And I will give power unto my two Witnesses, and they shall Propheſie one thouſand two hundred and threeſcore dayes clothed in Sackcloth.

All the rage and malice of Antichriſt, ſhall not be able to ſtop their mouthes till toward the end of their Teſtimony; they ſhall propheſie all along, though it be not in that external pomp and glory wherewith Popes, Cardinals, and the reſt of the Antichriſtian rable rout now flouriſhed; but all forlorn, retired, obſcured, in mournful Sackcloth, yet they ſhall Propheſie; & the Temple, even in the midſt of the outward Court (that is, the Apoſtatized Church of *Rome*) is given to them, and even there do they worſhip the Lord in purity, but ſo covertly and obſcurely that they are not eaſily diſcerned; eſpecially, by the Pope and his ſcarlet Conclave, whoſe eyes are dazled with external pomp and glory.

Thus is the Virgin Spouſe of Chriſt and her heavenly Witneſſes (which in the midſt

midst of Heathen Persecutions was clothed in the Royal Robes of her everlasting Husband) now become an object of scorn and contempt to those wicked watch-men, who (what in them lay) spoyled and depraved her of that heavenly simplicity and Gospel-purity she lately shined in. Now is she become the true Antitype of the Church of *Pergamos*, dwelling (in obscurity) where Antichrists throne is, and there she holdeth fast the Faith, and denyeth not the name of her crucified Lord, which ever and anon doth cost some faithful *Antipas* his life. And here the blessed Witnesses nourish her, and Prophesie against her Adversary: that proud Scarlet Strumpet did so defile, darken, wrack, wrest, and pervert the holy Scripures to uphold their abominable Idolatry and Superstition, that no other vesture appear'd upon them but sable weeds of sorrowful Sackcloth; and when (in despight of their fond Allegories and sensual conceits,) these two Witnesses spake to their faces against the dreadful abominations creeping in so fast; this Harlot not able to bear their reproof, hating to be reformed, and rejecting instruction, did at length cast behinde them into secret

Rev. 2. 13.

Psal. 51. 17.

holes

holes and corners these blessed Scriptures of truth: so that in the midst of all this Papal Tyranny (which daily increased) they remaind secretly, nourishing the true Church even where the Beast reigned, yea, in the heart of his dominions, the whole term of their testimony in Sackcloth, *viz.* 1260 years; during which time, this is the Character which is given of the Romish Harlot, *There were within the Papal Territories two Churches, the one of the wicked sort flourishing wherein the Pope reigned; the other of godly and good men, and this he persecuted; so that the Church was under (or within) the Papacy, but the Papacy was not the Church.* *Mich. Cat. contr. Tyrannid. Papæ. Mornæus Myst. Iniq. Bez. quæst.*

Now this being clear in the word of truth, that the true Church remains alive in the midst of this dead sea, and is preserved like *Jonah* in the belly of this monstrous *Leviathan*; What will become of that empty flourish of a vaunting Jesuite, *Where was your Church before Luther?*

We see (to the high prayses of our eternal King) that it was in the Ark in the midst of the great Deluge; in *Goshen* in the midst of the *Egyptian* darkness; in the den amidst those roaring Lyons in the furnace, safe and secure in the extremest heat

heat of Popish persecution: And is now come forth of that great Tribulation, as pure gold out of that fiery Tryal, as a
Isai. 62. 3. Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of our God. But who can marvel at this fooliſh queſtion of blinde Papiſts, when the poverty, obſcurity and ſimplicity of the True Church, and her abſtruſe Witneſſes is conſidered? how could their eyes (ſo groſly blinded with the black ſcales of ambition, pomp, & luxury, behold, or diſcern, ſuch contemptible objects as the Church in her exile, and her Witneſſes in their Sackcloth? Did not their Fathers the Scribes and Phariſes grope in the ſame Egyptian darkneſs, when they could not diſcern a *Meſſias*, though working wonders even in the very midſt of them? their Holineſſes lookt too high to behold Chriſt in a Carpenters coat, even like His prophane wickedneſs, who ſitting in that Chayr of peſtilence at *Rome* could not perceive the holy City under his feet, nor the heavenly Witneſſes in their mournful habit: of both which their Predeceſſors and themſelves are alike wilfully ignorant to this day.

O the diſtinguiſhing love of a gracious Father!

Father! Why should not we be thus blind and ignorant! shall we see the cause, *Luke* 10. 21. *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.*

The fourth Verse.

These are the two Olive-trees, and the two Candlesticks standing before the God of the earth.

Mr. *Mede* saith, there lieth hidden in these words, an Hebraism, having this signification, viz. *The two Olive-trees,* [*at, or besides,*] *the two Candlesticks*; or as the *London* Ministers have it, *With the two Candlesticks or Churches*; so that the Churches are one thing, and the Witnesses feeding them another thing. These two Olive-trees are plainly called the word of the Lord, *Zech.* 4. 6. not *Zerubbabel* and *Joshua*, as some imagine; nor *Enoch* and *Elias*, as others conjecture; nor Christ and his Saints, as a third conceive; nor *Burton* and *Prynne*, as hath been confidently affirmed, but all with as much show of truth as that the two Houses of this present

Clav. Apoc. pag. 11. 12.

Annot at. Zech. 4. 3. they are said to stand by the sides of the Candlestick.

present Parliament should be them; but all these conceits and all other fancies of like nature are not worth the Answer, as having not the least ground or warrant in that blessed Rule, that is able to make the man of God wise unto salvation; others have supposed that they are the Word and Spirit: And our English Prophet Mr. *Brightman* thinks they are the holy Scriptures, and the Churches of the Saints: But this may not be granted for these reasons.

1. The Scriptures and the Saints cannot die one kinde of death; and there is not the least appearance in the Word, of any difference or distinction in their sufferings, and we must be sure to keep close to the Reed that was given *John* to measure all true Believers by.

2. The Saints cannot be said (in any cleer sence) to rise again three years and a half after their sufferings, at the time mentioned by Mr. *Brightman*.

3. It is evident, that the Saints suffered as great misery, and were as vehemently persecuted after his supposed resurrection, as at any time before; which were absurd, (and without any Scripture ground) to conceive of the Witnesses after their reviving.

4. The

4. The Saints are the woman or Church, and the Witnesses distinctly added for her aid, succour and support in her exile 1260 dayes or years: Therefore the Saints and the Scriptures both, cannot be the Witnesses. *Rev.* 12. 6.

But some who have thought that these two Witnesses are the Word and Spirit, do come nearest the truth, and in some sence this is truth, of which more anon.

The two Olive-trees which we are enquiring of, are called the Witnesses distinct from the Candlesticks; for though our Translators have coupled them together by the conjunction [*and*] yet we have been enformed, that [*at, or besides,*] is more proper and significant according to *Zech.* 4.3. But I have determined never to receive any testimony of man how excellent soever, unless it be strongly backt and substantially supported by that cleer fountain of life the testimony of Truth; *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them:* And this testimony, even this very word discovers more heavenly light then I was aware of; for in this Text the Scirptures are plainly cald a Testimony or *Isai.* 8. 20.

Witness

Witneſs; Let the anſwer to *Zechary's* queſtion cleer the truth hereof more fully; *Zech.4.3.* the Prophet having a Viſion of theſe two Olive-trees (which are plainly ſaid to ſtand by the Candleſtick,) asketh the Angel what they were? to which he anſwered, *This is the word of the Lord*; that is to ſay, the Scriptures which before are called the Law and the Teſtimony; and this word of the Lord held forth by two Olive-trees, is purpoſely produced for the cheriſhing and eſtabliſhing of that Temple-work that *Zerubbabel* had in hand; as if the Lord ſhould ſay, Let this enform and aſſure you, that though mountains of *Neh.6.1.* difficulties appear, though *Tobiah* and *Sanballat* (the exact type of Pope and Cardinals) and many falſe brethren uſe all means to hinder and deſtroy my Temple-work; though my Candleſtick be now in a low, mean obſcure condition; yet my work ſhall go on and proſper; the Word is gone out of my mouth, it is upon record in the writings of my Prophets, and therefore cannot fail; but theſe Scriptures of truth ſhall continually ſtand by my Candleſticks like two Olive-trees, conveying by my ſeven ſorts of Inſtruments as by ſo many Pipes, ſuch plentiful nouriſhment

as

as ſhall be able to ſupport my Churches in the moſt forlorn exiled wilderneſs eſtate: this was the condition of the diſtreſſed Church oppoſed by Potent Enemies, aſwell in the time of the great builder *Zerubbabel*, as in the time of the great builder *Conſtantine*; and this alſo is worth our conſideration, that neither the Enemies of the Jews then, nor the Enemies of the true Saints now, were ſuch profeſſedly, but made a great ſhow of friendſhip; *Come ſay they; we will build with you, for we ſeek your God, as ye do.* But they ſecretly conſpired againſt the Jews, endevouring by all poſſible means to hinder the work: And this was the ſpeech, and thus was the practice of that *Tobiah* of *Rome*, and thoſe other ſecret Enemies, in the time of *Conſtantine*. *Ezra.* 4. 2.

And now the word of the Lord is the only viſible ſupport, and ſupply of the poor diſtreſſed woman; and this word of the Lord ſtands like two Olive Trees on each ſide the Candleſticks, or true Churches, yielding conſtant nouriſhment to the Saints in their 1260. years miſery, all which being diligently compared, and ſeriouſly conſidered, raiſeth my apprehenſions to theſe concluſions. *Zech.* 4. 11, 12. *Rev.* 11. 6.

1. *The two Olive trees, are the holy Scriptures, or Two Testaments.*

2. *The Candlesticks are the Churches of the Saints.*

3. *The two Branches of the Two Olive Trees, are Doctrine and Discipline.*

4. *The Golden Pipes of the Candlesticks are the Ministers of the Churches.*

For the clearing of these, I shall make my address to that Chrystal fountain, from whence one cleer testimony is to me of more validity then all the Arguments in the world.

This light the Spirit of truth is pleased to Communicate in this 4. Vers. of the 11. Chapter. of the Revelation; that these witnesses are two Olive Trees; which must be so understood, as Christ is a Vine, a Door, a Stone, a Nail, &c. That is not really, but figuratively: so these blessed witnesses have the same use, and therefore are fitly compared unto Olive Trees.

Though I depend not upon mans testimony, yet you may note, that *Austin* (the flower of Antiquity) was fully of this judgment.

First That these two Olive Trees are expresly called the word of the Lord, hath been already proved from *Zech.* 4. 6. and though this might abundantly satisfie being joyned with that of *Isa.* 8. 20. yet for the further Evidence of this truth, let

us consider the nature of the Olive tree, *Rom.* 11. from which the Jews were broken off, and I believe it will cleerly appear, that the Olive Tree there mentioned is none other but the word of God growing up, and drawing sap from the eternall word the Lord Jesus Christ, the root of this tree, whereof faithful *Abraham* was only a Type. *Rom.* 11. 17.

And that the breaking off the unbelieving Jews was their separation from, (procured by their contempt of) the doctrine of salvation contained in the Scripture; these, and only these were the children of the Kingdome, to whom only the pure Oracles of God were committed, to whom only the Gospel was Commanded to be preached, and to whom only for a long time it was Preached, till they rejecting this heavenly juyce, putting away the sap and fatness of this Olive Tree, thereby judged themselves unworthy of everlasting life. So that this Act of theirs in putting from them the word of God, (causing those words of *Paul, and Barnabas, Lo we turn to the Gentiles*) was the breaking of them off from the Olive Tree (the eternal word) it is worth our consideration, that the Apostle cals it their own *Rom.* 3. 2. *Mat.* 10. 5. 6. *Acts.* 11. 19. 13. 46.

Rom 11. 24. Olive Tree, as the Lord Jesus also cals
Mat. 15. 26. the word of Salvation their bread.

They are here said to be cut off from the Olive Tree upon which they did grow; and we are graffed upon that stock, or tree from which they were cut; now it
Ephes. 2. 20. is plain that we are built upon the foundation of the Apostles, and Prophets, which I am sure are the two Testaments that make out the Lord Jesus Christ, who is the root of this Olive Tree.

For the further Illustration of this truth (that it was the doctrine of salvation conteined in the Scriptures, from which these Jews were broken off, and consequently that this Olive tree is none other then the word of God) let us examine what those two staves in *Zachary* are with which the Lord himself fed this stiff-necked obstinate People, and this will plainly appear to be the holy Scriptures, or word of God: and least it should be deemed the humane fancy of a conceited Brain, take the naked words as they lie in the Scripture. *I took unto me two staves, the one I called beauty, and the other I called bands, and I fed*
Zech. 11. 7. *the flock. And I took my staff, even beauty, and cut it asunder; and it was broken in that day, and so the poor of the flock that waited*

upon

upon me, knew that it was the word of the Lord. That then from which these stubborn Jews were broken off, is the word of the Lord, or the holy Scriptures; but the Jews were broken off the true Olive Tree; therefore the true Olive Tree is the word of the Lord, or the holy Scriptures.

All which being compared, it will evidently appear, that the two Olive Trees in this of the *Revelation*, and that of *Zachariah*, are none other then the holy Scriptures, or word of God.

Secondly, It is as plain that the blessed Scriptures are the proper Food and Nourishment of Saints; spoken of *Rev.* 12. 6. what else is that feast of fat things, that Wine on the Lees well refined, that fatness of the Lords house wherewith he satisfieth the souls of his Saints, those Rivers of pleasures he makes them drink of, and to which the Lord Jesus so freely invites them? *Eat O friends, Drink, yea Drink abundantly O beloved.* *Isa.* 25. 6. *Psal.* 36. *Cant.* 5. 1.

But I pass this briefly, as not to be denied, that the holy Scriptures are the proper Food and Nourishment of the Saints: For which employment these holy witnesses are designed, namely to feed the Church *Rev.* 12. 6.

in her exiled Wilderneſs eſtate 1260 years.

But if any ſhall cavill, that I attribute that to the Scriptures, which is peculiar to the Spirit of God; I have this to ſay, that I have no thought of the Scriptures without, or beſide the Spirit of God; I receive all Scriptures as the Lord Jeſus delivered them. *The words that I ſpeak unto you, they are Spirit, and they are life,* Joh. 6. 63. *able to make wiſe unto ſalvation.* 2 Tim. 3. 15.

And therefore the bleſſed Scriptures are Heb. 4. 12. the proper, fit, ſuitable nouriſhment for the Saints, and particularly for the Church in her afflicted deſpiſed wilderneſs eſtate.

Thirdly, That the holy Scriptures are called witneſſes, and which is yet more plain, theſe very witneſſes of Chriſt, will appear in the peruſal of ſeveral Scriptures; And firſt that the Law is called ſo; *Take* Deut. 31. 26. *this book of the Law and put it in the ſide of the Ark of the Covenant of the Lord your God, that it may be there for a Witneſs againſt thee.*

And it appears as clearly to me that the Goſpel is ſo called alſo. *This is the Wit-* 1 Joh. 5. 9. *neſs of God which he hath teſtified of his ſon.*

If it be objected, that it is the Spirit &c. that is here called the Witneſs; tis readily granted,

granted, neither dare I call the Spirit one thing, and the word another thing (except it be said that the Scriptures are the minde of the Spirit) it is above noted that the Lord Jesus saith they are both one thing, *The words that I speak, they are Spirit*; therefore the Scriptures have ordinarily the same Appellations, and operations ascribed to them, as are to the Spirit it self; the Spirit is called Truth, so also the word is called Truth; the Spirit is said to sanctify, so the word is likewise said to sanctify and the like; and certain I am, that the properties ascribed to the word, are not Communicable to any essence below the Spirit of God.

1 Joh. 5. 6. Joh 17. 17. Heb. 4. 12. 13.

For the word of God is quick and Powerful, and sharper then any two edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart, &c. Therefore have I hewed them by the Prophets, I have slain them by the words of my mouth. Hos. 6 5. Isa 11. 4. compared with Rev. 11. 5. 10.

When I compare these Scriptures with the fifth and tenth verses of this eleventh of the *Revelation*, it doth so wonderfully cleer this truth to me, that the Scriptures of the two Testaments, and only these, are

the two Witnesses; that if there were no other ground but this, it would abundantly satisfie, and confirm me in the discovery of this abstruse and wonderfull mystery.

To conclude, this truth so manifest already, is yet further cleered by those blessed Lips where never guile was found; the Lord Jesus Christ himself affirms it in these words, *Search the Scriptures, for in them ye think ye have eternal life, and they are they that testifie of me.*

Joh. 5. 39.

Where it is plain, that they are not only called Witnesses, but these very Witnesses here spoken of; for the words carry with them this cleer sound, *Search the Scriptures, for they are my Witnesses.*

Thus, as these blessed Witnesses testify of Christ, so Christ also giveth testimony to them, as to his Witnesses, and so puts the point in hand beyond all dispute: That the holy Scriptures of the Two Testaments, and only these, are the two Witnesses here spoken of. And yet one word more for the more ample discovery of the transcendent excellency of these heavenly Witnesses, (the Scriptures of truth) from the cleer evidence the Apostle *Peter* gives; who having declared the excellent

Fulk. Contr. Mart. Prof. Pag 5.

glory

glory of Christ in the mount which he saw; and the audible voice, from the highest Majesty, giving Invincible testimony of his son. *We have also* (saith he) *a more sure word of Prophesie, whereunto ye do well that ye take heed, &c.* What? the Scriptures more sure then the voice of God himself from heaven? yes, a more certain Infallible voice now in these Gospel daies, then any miraculous extraordinary voice whatsoever; and here we may admire the wisdome, care, and faithfulness of our Royal Lawgiver, who knowing that many false Prophets would arise, and deceive many; and considering how Satan usually transformeth himself into an Angel of light; and that his eldest Son Antichrist would come after the working of this Prince of darkness, with all Power, and signs, and lying wonders. 2 Pet. 1. 17. 2 Cor. 11. 13. 2 Cor. 11. 14. 2 Thes. 2. 9.

But especially foreseeing that monstrous impiety (which so many of his Servants have warned us of, as) that ordinances would be slighted, vilified, & rejected, that many foul beasts would defile, pollute, and at length totally depart from those pure Chrystal streams that make glad the City of God, even the blessed Scriptures of truth

2 Pet. 1. 21. & 2. 1. truth, immediately flowing from that infinite Ocean, of all fulneſs.

That many of them would *deny* (in part, (as the divinity) others abſolutely) *the Lord that bought them.*

And that the Divel would ſo far prevail with ſome whom he would mount to ſuch a height of blaſphemy, as to affirm that they are Chriſt, the Spirit, the Eternal Father, that their words are the words of God; and when you hear them ſpeak, it is God that ſpeaks, for they are God, and God is them, &c. To deteſt this deteſtable wickedneſs, and moſt dreadful blaſphemous abomination, ſo frequently belched forth in theſe dayes of Satans power, hath our eternal King left his Royal will and pleaſure upon Record, as a certain rule for his Subjects to walk by, till his ſecond Perſonal appearance, denouncing *Anathema* to all ſuch as ſhall preſume to preſcribe any other rule, or pretend any voyce or viſion, revelation or inſpiration, beſide or againſt this ſure word of Propheſie.

Gal. 6. 16. Luk. 19. 13. 1 Cor. 11. 16. Rev. 2. 25. Gal. 1. 8.

Here we ſee the tranſcendent excellency, and unparallel'd Dignity of theſe glorious Witneſſes of the Lord Jeſus Chriſt; upon this ſure foundation we are built; to this

this ſure Word we do well if we take heed, it being the Character of a truly bleſſed man to make theſe teſtimonies his delight, and to meditate herein continually, abominating the Witchcrafts, Sorceries, and cunningly deviſed Fables of ſuch as come with all plauſible, ſweet, affable carriage, and mild pleaſant behaviour, lieing in wait all the while to deceive with inticing words ſmooth as oyl, ſaluting the Lord Jeſus Chriſt with a *Hail King of the Jews, thou art moſt excellent, the chief of ten thouſand, full of grace are thy lips; pleaſant, yea moſt lovely is thy voyce; all thy odours are fragrant, therefore the Virgins love thee,* and the like expreſſions: Here's a beautiful cup indeed: who would dream there ſhould be any Poyſon in it? But amongſt all theſe heavenly truths, comes up ſecretly one little horn, or a beaſt having two horns like the Lamb, but he ſpeaks like the Dragon, bringing in ſuch an expreſſion as this (as he finds a fit opportunity when he hath pretty well wrought upon his Auditory) *Oh ſaith he* (of Chriſt) *thou art the moſt glorious Creature in heaven or earth; who would not run after thee, who would not be raviſht with thine excellency thou chief among all the Gods? &c.* And now hath many a *Pſal.* 1. 2.

ſilly

silly fish swallowed this pleasant bait, hook and all, and little dreams of a foundation here laid to destroy the divinity, and eternal diety of Christ, and to make him a Creature-God.

These Jesuitical Principles are plainly detected in some that would go for Gospel preachers in these daies; whom the Lord Jesus (whom they thus dishonour) will shortly consume with the breath of his Nostrils, and utterly destroy with the brightness of his comming, except they repent.

But to return, having cleerly (as I conceive) proved the holy Scriptures, or two Testaments to be the two Witnesses of Christ, or the two Olive-trees spoken of, by *Zachary*, and *John*, I descend to the other conclusions mentioned, as,

Secondly, That the Candlesticks are the Churches of the Saints; which in *Zechary's* time was but one National Church of the Jews, and therefore by him said to be but one Candlestick; but in Saint *Johns* time they are sometimes called two, sometimes seven, that is, many several Congregations of Saints, springing from the Lord Jesus Christ, (the Root of the Olive tree, or the bowle of the Candlestick)

Zech. 4. 2. *Rev.* 11. 4. 1. 20. 1 *Cor.* 14. 33.

Candlestick) being daughters of that heavenly mother, *Jerusalem* that is above, or the whole family in heaven and earth, the general assembly and Church of the first born; the several congregated Churches in Gospel order, as so many Branches of this great Candlestick: which also are themselves called Candlesticks, growing and increasing by the heavenly Artifice of those Instruments that Christ hath designed for this building, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; and this is the Catholique or universal Church; and not any other Churches (neither National, Provincial, or any other devise of Antichrist) have the least appearance in the Gospel, save only (I say) those particular congregated Churches, which *are planted together in the likeness of his death*, being as so many similar parts of this universal Church of Christ, his compleat glorious body.

Rev. 1. 20. *Ephes.* 3. 15. *Heb.* 12. 22. *Ephes.* 4. 13. *Rom.* 6. 5.

Thirdly, The two Branches of the two Olive-trees are the Doctrine and Discipline of the Churches; these two are the Rod, and the staffe with which the Lord did

Psal. 23. 4.

did lead and feed his servant *David*; and when the abominable wickedness of those
Zech. 11. 7. Idol Shepheards (which he placed over his ancient People) was ripe for destruction, the Lord himself (pittying the Flock that had escaped the slaughter of those wicked Shepheards) takes his beautiful staff of Doctrine, and his ruling Rod of Discipline, and with these he feeds the poor of the Flock, till by their ingratitude
Acts 13. 46. and high provocations, rebelliously rejecting the tenders of Grace, and the word of Salvation, they so exceedingly incensed the Lord against them, that he takes his beautiful staff of Doctrine and cuts it asunder; and it was broken in that day, when the dreadful word was uttered, *Lo we turn to the Gentiles*: Now was the
Luk. 19. 42. Doctrine of salvation (which they had so long slighted and abused) hid from their eyes, of which the Lord Jesus had warned them with strong cryes and tears, (as pittying the obstinacy of this his People.) Indeed there remained yet among them some external forms and shadows; a body without a soul, a Lanthern without a Candle: The rod of Discipline, (or staff of Bands) was not yet broken, and this they rested on, crying, *The Temple of*

the

the Lord, *The Temple of the Lord*; but (as they regarded not, ſo) the knowledge of the moſt High was departed from them, and at laſt a total rejection and abſolute excluſion of this rebellious people by the Lords breaking his other ſtaff of bands; and this was done by the deſtruction of that Temple they ſo much truſted in, and ſo groſly abuſed by Prophaneſs and Idolatry.

Thus was the prediction of our bleſſed Lord fulfilled by *Veſpatian* and *Titus* (fourty yeers after his Aſcention) when the Temple being fired, could not poſſibly be quenched by any induſtry of man; yea, ſo eminently and remarkably did the hand of God appear againſt this Place and People, that the heathen *Titus* confeſſed, That he had only lent his hands and help to God in this work.

Now did the Lord give them a bill of divorce, upon which they were expoſed to ſuch direful plagues and woful miſeries, as never befel to any People, as Hiſtories do abundantly teſtifie; (according to the Scriptures.) *Mat.* 24. 21.

And thus I have delivered what I apprehend to be the ſence and meaning of the two Branches of the two Olive-trees,

trees, namely the Doctrine and Diſcipline of the Scriptures, which pour out of themſelves that golden oyl continually, by which the Churches of Chriſt are fed in all Ages.

Zech 4.12. Rev. 12.6.

Fourthly, The laſt general concluſion, from this fourth of *Zechary*, is, that the golden Pipes are the Miniſters of the Churches, through which the golden Oyl is conveighed from the two Olive-trees (the two Teſtaments) by the branches of Doctrine and Diſcipline, into the Candleſtick (the Church) to feed and nouriſh her. *Rev.* 12.6.

Zech. 4.2.

Theſe Pipes in the ſecond Verſe of this fourth of *Zechary*, are ſaid to be ſeven, which in the twelfth Verſe are called *The eyes of the Lord, which runne too and fro through the whole Earth.* Now what theſe ſeven eyes are, may be found out by that means which the Lord Jeſus hath appointed, *viz.* ſearching the Scriptures.

Rev. 5.6. Rev. 1.4. Rev. 8.2.

S. *John* will tell us that theſe ſeven eyes ſent forth into all the Earth, *are the ſeven Spirits of God which are before his Throne, & that theſe thus ſtanding before him, are the ſeven Angels with Trumpets*: which are none other then the Miniſters of the Churches, as they are plainly called, *Rev.* 1.20. They

They are called the seven Spirits, because as they are abundantly filled, so they are imployed by the Spirit which so mightily over-powers them, that they seem many times to be nothing but Spirit, taking their denomination from the most noble part in them, which is the Spirit, as *Paul* speaks, *Not I, but the grace of God which was with me.* These seven eyes are the light of the world, appointed by the Lord Jesus (that corner stone upon which they stand, *Zechary* 3.9.) for the building of his Church, for the perfecting of his Saints, for the work of the Ministry, for the edifying of the body of Christ. And these seven are thus distinguished in the holy Scriptures (those faithful Witnesses of truth.)

1 *Cor.* 15. 10. *Act.* 15. 28. *Mat.* 5 14. *Eph.* 4. 11, 12, 13. *Rom.* 12. 6, &c.

1. *Prophets.*
2. *Apostles.*
3. *Evangelists.*
4. *Pastours.*
5. *Teachers.*
6. *Ruling Elders.*
7. *Deacons.*

These are the seven sorts of Officers, or seven Pillars, that the Lord Jesus Christ (the wisdom of the Father,) hath hewn out for the building of his great house the Church.

Prov. 9.1. *Gal.* 2 9.

These are his golden Pipes, so called by

the Spirit of the Lord, as conveighing this precious liquor, this divine Treasure of the heavenly word for nourishment to the poor Church as well in her Wilderness condition, as in all Ages; though these blessed instruments of Christ term themselves but earthen Vessels, that so
2 Cor. 4. 7. the excellency of this heavenly Treasure which is conveighed through them, may the more redound to the glory of God, yet the Spirit cals them golden Pipes.

These seven mentioned in the second Verse, are more comprehensively reduced unto two golden Pipes, vers. 12. answerable whereunto those seven sorts of Officers mentioned, are comprehended un-
Eph. 2. 20. der the two chief; that is, *Apostles and Prophets, upon whose foundation we are built, Jesus Christ himself being the chief corner Stone.*

And thus I suppose it is evident, that I have not presumed without clear warrant from the Law and the Testimony to affirm;

1. *That the two Olive-trees are the two Testaments, or those Witnesses of Christ appointed to feed the Church, as in all Ages, so through the whole course of Papal Persecution,* viz. *one thousand two hundred and threescore years.*

2. That

2. *That the Candlesticks are the Churches of the Saints.*

3. *That the two Olive-branches are Doctrine and Discipline.*

4. *That the golden Pipes are the Ministers of the Churches.*

The fifth Verse.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their Enemies; and if any man will hurt them, he must on this manner be killed.

The Pope and his Parasites had power enough, and did exercise that power to the utmost, in killing and spoyling, tormenting and harrasing the poor Saints in this time of their exile; and therefore the Saints cannot possibly be the Witnesses, as some have conceived; many a precious servant of Jesus lost his life for the Witnesses sake, that is for holding close to the Law & to the Testimony, (those Witnesses of Christ) against the Antichristian Tyranny of their bloody persecutors; but to the wonder and amazement of the World, (& to the high praises of our God, be it for ever acknowledged) they had no power to overcome or suppress the Scriptures

till toward the end of their propheſie, or finiſhing their teſtimony in Sackcloth.

I know many had an earneſt deſire to deſtroy them; they wanted no will to the work, but maugre all their rage and malice, though they dig'd as deep as Hell, leaving no ſtone unturnd that might ſeem to conduce to the ſupport of their Tyrannical Antichriſtian State: yet whether they judged the Scriptures of no weight, or ſlighting them as below the glory of their Babel; or whether the terror of the Curſe, like fire in their bones deterred them, or what other ſecret operation it was, I know not: but by the mighty power of God, theſe heavenly Witneſſes have been wonderfully preſerved in this Babyloniſh Captivity, through the whole courſe of their Propheſie in Sackcloth 1260 years.

Rev. 22. 18.

The ſixth Verſe.

Theſe have power to ſhut heaven, that it rain not in the days of their Propheſie; and have power over waters to turn them into bloud, and to ſmite the earth with all plagues, as often as they will.

While the Saints are in *Goſhen*, the Kingdom

dom of Antichriſt is ſmitten with ſundry plagues (the effects of the Saints prayers) but none ſo dreadful as that univerſal thick darkneſs that ſoon over-ſpred the whole Land of the Beaſt: while the holy Spouſe of Chriſt (troden under-foot) enjoys the light of her Beloveds ſhining face, to whom it is given to know the myſtery of the Kingdom of God, but the ſcarlet Strumpet in the midſt of all her brags, (that ſhe is no widdow but the wife of Chriſt, that her eldeſt ſon is his Vicar, that ſhe is Infallible and cannot be deceived,) is given up to a ſpirit of ſlumber and ſtrong deluſions, to believe lyes; that ſeeing they might ſee and not perceive, and hearing they might hear and not underſtand, leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them.

Rev. 16. 10.

Mark. 4. 11.

No dew of Grace deſcends upon thoſe curſed Families; the waters of the Sanctuary are now by little and little ſtopt from them; at firſt, the great burning Mountain (the Beneficence of the great *Conſtantine*) being caſt into the Sea of *Rome*, a third part preſently became blood, and the third part of the Miniſters in that Church (with their adherents) departed from the Faith: a while after, the

Rev 8.8,9.

whole Sea was generally poysoned, and
Rev. 16 3. became as the bloud of a dead man; and so there was an universal revolt from the doctrine of salvation to lying Fables, vain Superstitions, Miracles, Signs and Wonders, with all deceivableness of unrighteousness; and every living soul that drank this poyson in the Cup of her abominations, presently dyed.

How the fire that proceeded out of the mouthes of the Witnesses hath devoured their Enemies, and how they have smote their Enemies with all manner of plagues, is very remarkable: Multitudes of Examples might be produced, of which take a taste: Surely the fiery indignation of the Lord hath been wonderfully manifested against these desperate Antichristian Enemies in their cursed Attempts, to race, deface, corrupt, or any way to hurt these Divine Witnesses (the holy Scriptures) in their 1260 years Sackcloth.

Ruff. lib. 2. cap. 13. The Emperour *Valence* (infected with the Arrian Heresie) opposing the Scriptures and the Divinity of Christ, after a shamefull flight before the Enemy, got into a little house, which being suddenly set on fire, consumed this cursed miscreant.

Diocletian

Diocleſian for burning the holy Scriptures, having been tormented with ſundry diſeaſes in his body, and his houſe burned with fire from Heaven, at laſt (being terrified with Thunder) fell mad and killed himſelf. *Ruf.*

Olimpus Biſhop of *Carthage* (an Arrian Heretick) blaſpheming the holy Trinity, was immediately ſtruck dead with a three-forked thunder-bolt. *Paul Diacon. Ann.* 510.

Anaſtatius Dicorus a grievous Enemy to the Lord and his bleſſed Witneſſes, (the holy Scriptures) was diſtroyed with Thunder and Lightning. *Zenoras lib.* 3.

For this ſame deteſtable wickedneſs, the City of *Antioch* was conſumed with fire from Heaven, in the ſeventh yeer of *Juſtinus* the Emperour.

Other Hereticks (in the time of Pope *Innocent* the Third) denying the Reſurrection, and defiling the holy Scriptures with Urine, &c. were deſtroyed at once by War and Fire, to the number of 100000.

A Treaſurer of *Julian* the Apoſtate, as he was mocking and deriding at the holy Word of God, fell a vomiting up his own blood, his privie parts rotting, putrifying, and conſuming with lice; he died therewith moſt miſerably. *Chryſoſt. lib.* 1. *cap.* 34.

Theodor. *Arrius* (that arch-Heretick) having blaſphemed the Lord Jeſus and his bleſſed Word, and after pretending a recantation of his Errors, and ſubſcribing his name to the truth; from whence having quickly revolted again; he was ſmitten ſuddenly with ſuch horrible pangs in his guts, that ſeeking to eaſe himſelf, his breath was ſtopt, and his guts ran out of his fundament, and ſo he dyed upon his own excrements.

Theatr. Fuda. pag. 144. Pope *Leo* the Tenth, a prophane ſcoffer at the holy Scriptures, calling the Goſpel a Fable; was in the midſt of his horrible blaſphemies ſurprized by death from the immediate hand of God.

Nicephi. lib. 3 cap. 36. *Neſtorius* the Heretick, oppoſing the Divinity of Chriſt, and blaſpheming the Scriptures, (in his baniſhment) was tormented with ſuch a fearful diſeaſe, that his blaſphemous tongue was gnawed in pieces by worms, and the Earth opened her mouth and ſwallowed him up.

Pale. Pope *Julius* (a notable deſpiſer of Gods Word,) was another like object of his fierce wrath.

Theodor. lib. 3 c. 11 So *Julian* Apoſtata, jeering and ſcoffing at *Maries* Son and his bleſſed Word and Ordinances, had his entrals ſecretly rotted,

rotted, and vomiting up his excrements he died.

Denterius (an Arrian Bishop) baptizing in a blasphemous manner contrary to the Scripture, *viz. I baptize thee in the Name of the Father through the Son in the holy Ghost*; the water suddenly vanished: the like also befel to *Paulus* a *Novation* Bishop.

Cerinthus (the Heretick) obscuring the everlasting Gospel, was overwhelmed with the sudden fall of an hot-House. *Eusch.*

In the year of our Lord 420. many thousands were distroyed for the like indignities offered to the holy Scriptures, (as an evident testimony of the great power of these blessed Witnesses.)

Doctor *Whittington* (in the raign of *Henry* the Seventh) having miserably afflicted a Christian woman in *Chipping-Sadbury* for her use of the Scriptures, and having past the sentence of death upon her as an Heretick; a Bull breaking loose from a place far distant, ran violently through the throng of people (without hurting any) till he came to the Doctor, thrusting him at the first blow through the paunch, and after often goring him, trailed his guts upon his horns about the Street, while the people *Theatr. Judg. pag. 60,61.*

people stood astonished with admiration.

Thus by a few Examples of many that might be produced, is the wrathfull indignation of a mighty offended Majesty evidently demonstrated against such as durst presumptuously attempt to hurt the blessed Witnesses (the holy Scriptures) during the time of their 1260 years Prophesie in Sackcloth.

The seventh Verse.

And when they shall be about (for so the word is to be translated) *to finish their testimony, the Beast that ascendeth out of the bottomless Pit, shall make war against them, and shall overcome them, and kill them.*

Let us now look back again, and before we speak of the finishing; let us consider diligently, when they began their testimony in Sackcloth.

That they began to put on Sackcloth at that time exactly and precisely, when the Church fled into the Wilderness, is
Apoc. 12. 6. cleer, and that they should continue with her (propheſying in Sackcloth) in her
Ibid. exile, and affliction, the whole term of

1260

1260 yeers, is cleer also: And I believe there is none (but Papists and their Fellows) but will readily grant, that the Woman is the Primitive Churches, covered with Christ her Husband the true Son of Righteousness, and trampling upon all inferiour sublunary things, crowned with her twelve bright infallible Stars, whose heavenly Doctrine and Discipline made her eminently glorious in those Primitive times, before the froth of mens invention had soyled her pure garments, those precious Robes of Righteousness wherewith she was most richly adorned by her Royal Husband, looking upon all earthly glory with an eye of scorn and contempt.

Isa. 51.16. 61.10. 60.19.

Acts 2.45. 4.34. *&c.* *Phil.* 3.7,8.

And now her pregnant womb being become fruitful, (and her former barrenness taken away) according to those precious Promises made unto her, she travels and labors through many a bitter pang of heathen persecution, crying in pain to be delivered; which that ancient Enemy of mankind perceiving, he stands ready before the distressed, afflicted, persecuted Church, to devour her child as soon as it was born.

Isai. 54. 1. 61.10.

The ten Primitive Persecutions.

At the end of three hundred years, her long looked for hour came, when to the exceeding

exceeding great joy of all true Saints, she was delivered of a Man-child, (*viz.* the *Ann.* 304. first Christian Emperour *Constantine*) who breaking forth like the Sun-beams in glorious raies, for the dispelling of those dismal clouds of bloudy persecution, which had so miserably harrased the Churches, he openly taking upon him the patronage of the Gospel, performed most glorious exploits for the honour of the Lord Jesus, and by the martial prowis of a victorious Arm, blessed by many wonderful Atchievements, he ruled all the Nations with a Rod of Iron; the weight whereof *Maxentius* and *Licinius* (among many others) did feel to purpose.

But all this while the Dragon roars wonderfully, having drawn to his Party the third part of the Stars, endeavouring by all possible means to devour this manly Son of the Church, first by his instruments *Diocletian* and *Galerius*, who exposing him to the rage and fury of the *Samaritans*, and failing herein of their design by his unexpected victorious return, they contrived a way to devour him by engaging him with a Lyon under a pretence of trying his valor; many other snares were laid to take away his life; but none so

so dangerous as that Arrian gulf, wherein the Dragon with the third part of those fallen Stars endeavoured to swallow him.

From all which cursed designs, he was wonderfully, and even miraculously preserved, by that gratious hand, who took him up to his Throne, *viz.* the Royal Thorne of the Empire; the highest honor and dignity in the world, and to make his glory compleat indeed, he was (from his former Idolatry) caught up to the chast imbraces of the Spouse of the Lord Jesus, that blessed holy Throne where the great *Jehovah* delighted to sit; while it continued pure.

To this and all other Churches of Saints, he presently became not only a famous Protector, but a most bountifull benefactor; heaping mountains of Royal favours upon them, in so much as he is supposed (through his fervent zeal manifested in wonderfull beneficence) to be that burning Mountain cast into the sea, upon which the third part of the sea of *Rome* suddainly became blood, that is the third part of her doctrine, and discipline was corrupted by the third part of the Stars that the Dragon drew down after him: which fallen stars being now at rest and

Rev 8. 8. Now was that voyce from heaven heard, *viz.* this day is poyson powred forth into the Church, for now Christs is death slighted, and errors &c. prevail abundantly.

and peace, this peace producing plenty, and that luxury, all which beget ambitious designs, which having the bounty of a Royal Emperor, as a fit object before them, they not knowing how to manage such a prosperous estate, having been so long prest down with cruel persecutions and deep afflictions, do suck in this liberality with so much greedinesse, that they cease not swelling till they burst with it, into such excessive pride, pomp, state, cruelty, luxury, and all kind of wickedness, that they force the poor woman, (even as soon as she hath but newly brought forth her man-child) to flie into the Wilderness, that is into holes and corners, anywhere to enjoy her Beloved in the purity of his Ordinances, with which she is fed and nourished by her two Witnesses (the holy Scriptures prophesying in Sackcloth with her) 1260 yeers.

Rev. 12.5, 6.

And now that an open gap might be made for the man of Sin to be set up in his Chayr of Pestilence, the Royal man-child translateth his Imperial Throne from *Rome* to *Constantinople*; and so the let, spoken of by S. *Paul* (being by the judgement of most of the ancient Doctors of the Church, the *Romane* Empire) by this removal

2 *Thes.* 2.7. Comment of the London Ministers.

removal of *Constantine* taken out of the way, Pope *Sylvester* (taking hold of this opportunity of the Emperours absence,) laden too heavily with many royal favors, layes the foundation of Babel, but yet so secretly, privily, covertly and obscurely, that a very curious diligent eye could hardly discern it in these beginnings; and indeed had it not wrought so obscurely and almost indiscernably, it could not have been the Mystery of Iniquity; and therefore the Prophet *Daniel* (though throughly acquainted with this working of the man of Sin) is brought in, diligently observing, and prying very narrowly before he could discern him; so secret and obscure were his beginnings, hardly suspected of any, as being a horn too little (at first) to be feared, but as little as it is, it loseth no time to make it self great, but partly by flatteries & subtile insinuations, highly raising the fame & merit of such as were bountiful and liberal to the Churches, vehemently exciting others to the like beneficence, till at last he is heightned (by obtaining of Kingdoms and Provinces) to an open discovery of himself to be that great Antichrist. *Dan.11. 21.* *Dan.7.8.*

Thus in his Infancy he begins to erect the

the Chayr of Peſtilence; for no man denyeth (ſaith *Guicciardin*) that the Tranſlation of the Empire, was the firſt cauſe of the Popes Authority. For now the people of *Rome* withdrew their obedience from the Emperors, by occaſion of their abſence; and it is the confeſſion of the Jeſuits themſelves, that the Empire was (not only then tranſlated, but even) long ſince diſſolved, and ſo the great Let removed, and an open door ſet for the Papal Kingdom to be elevated by degrees to its heigth of impiety, which muſt likewiſe by degrees come to utter ruine and deſtruction, as the foundation of *Babel* is now laid upon the tranſlation of the Empire from *Rome*; ſo the poor woman (the true Church of Chriſt perceiving the Myſtery of Iniquity beginning to work) not able to ſide with the pomp, pride, ambition, ſuperſtition, and all kinde of wickedneſs, that the moſt are drownd in; ſhe flies into the Wilderneſs; which is no other then the few faithful Saints that kept cloſe to the Rule, aſſociating together in ſome private corners, even in the midſt of *Rome*, (the outward Court,) as alſo many precious ſocieties of Saints did in *London*, and other places in *England* and *Wales*, in the late dayes

Hiſt. Trent. pag. 833. Hakewil Apol. pag. 473.

dayes of bloody Antichristian Prelates) giving up themselves to the Lord, and one to another.

Even so did this virgin Spouse of Christ keep close to the Faith, holding fast to her first love, being fed and nourished with the pure lively Oracles, (these heavenly Witnesses of Christ) in these secret corners and retired covert places, in the midst of *Pergamos* where Satans seat was.

And this is that Wilderness condition and obscure hiding place, that God prepared for her and her Witnesses, that there she might be securely preserved from the unfaithful Watch-men, who having learned to lord it over Gods Heritage, and to smite their fellow servants, and to eat and to drink with the drunken, and to abuse this simple Spouse of Christ, and take away her vail; these and such like actions as these, is the treading underfoot the holy City by these degenerate Romish Gentiles, (the outward Court) which are now generally infected with the Arrian Heresie and other dreadful abominations. *Taylor Hibert. pag. 141, 143.*

This is the Revelation of our English Propher, who saith that no sooner did "some peaceable conditions begin to appear, and Heathenish Tyranny cease, "but *Brightman. Rev. Apoc. p. 79.*

"but straightway did the Bishops begin "to be set on fire with spiteful dissenti- "ons, &c. the Bishops of *Rome* (even so early) boasting with brags of pride in *Peters* Chayr and succession from him, upon whom they affirm the foundations of the Church is laid; and this foolish conceit produced that presumptious Edict, that *Tertullian* (who lived in the third Century) condemned; I hear (saith he) that there is a peremptory Edict set forth of late, *Thus saith the chief Priest, the Bishop of Bishops, &c.* I hate (saith *Basil*) the pride of that Western Church. And thus by this excessive pride of these Romish Gentiles, boasting of their external glory and lustre, they do plainly declare to the world that they are none of the true Church hid in this secret covert.

Trap. Comment. pag. 291.

By all which it is evident, that immediatly after the birth of the man-child, the woman fled into the Wilderness (or secret corners, with her heavenly Witnesses the sweet Scriptures of truth) and this is that Inner Temple that was exactly measured and prepared by God for her, where she is fed, nourished, and supported by them, through her saddest, darkest, Wilderness course of 1260 prophetical dayes,

Rev. 12. 5. &c.

Rev. 11. 1.

dayes, which in Scripture language, is ſo many years, as is cleer by *Ezech.* 34.6. and other Scriptures.

In all which term of time the holy City lies troden underfoot by the Gentiles inthe outward Court, even thoſe who were but yeſterday (as it were) come out of trouble and miſery themſelves, having been the objects of Heathens ſcorn and deriſion, and ſubject to their rage, malice, & cruelty; having obtaind a little reſt, and the ſweet gales of peace now breathing upon them, they turn this grace into wantonneſs and cruelty, ſmiting their fellow ſervants, and lording it over their brethren, even as others do to this day, who think themſelves the true Churches of Chriſt, robbing them of all external comforts, while they cleave to, and dare not relinquiſh the Goſpels ſimplicity; and ſo *Rome*, (lately a true Church of Chriſt) is the firſt that preacheth and practiſeth cruelty, force, violence and perſecution.

And did *Rome* do ſo? and is *Rome* ſingular in theſe ungoſpel-like dealings? have not *Englands* Watch-men learned the ſame leſſon, and pretty well con'd it by heart? Look upon the late Prelats, ſee what their practice was, ſoon after the *Taylor. Libert. pag. 28.*

bloody *Marian* dayes. Many living teſtimonies can yet bear witneſs againſt the monſtrous cruelties of them and their Succeſſors; but they are gone out like the ſnuff of a tallow candle, and no doubt but their name will ſoon periſh, though the ſtinke remain.

How happy had it been if *Diotrephes* had periſhed with them! but alas our miſery! our brethren who ſuffered with us under the late Antichriſtian perſecution of the Prelates, have now laid and do already act upon as violent principles of Tyranny and cruelty as either of the former; and had not the Lord wonderfully raiſed up a faithful Magiſtracy for the ſupport of his Saints, baniſhment had been their gentleſt puniſhment.

Had it been an open Enemy that had done this, I could have born it; but it was thou, a man mine equal, my guide and mine acquaintance, with whom I took ſweet counſel, and walked unto the houſe of God in company; this cuts to the quick. *Pſa.* 55. 13.

All theſe, Pope, Prelates, Presbyters, and ſome mounted a little higher, while they were under the *ferula*, accounted perſecution unlawful; but being out of the

the danger of a Pile and a Faggot themselves, they quickly change their opinion, and become as bloody persecutors as their Predecessors.

But to return, to consider the exact time when the Witnesses began to prophesie in Sackcloth, it is cleer, I hope proved by full evidence from Scripture, &c. that no sooner did the Churches begin to take breath from Heathenish Persecution by the birth of the man-child *Constantine*, but the Dragon cast out of his mouth such a horrible flood of Arrian cruelty, that (as one saith) it did seem to equal that of the Heathens, if not far exceed it, while the poor Saints (with a wonderful constant resolution) sadly sigh forth this Swan-like Song, *We are burned for reading the Scriptures, while we burn the more in love to read them.*

Clav. Apoc. pag 47.

Moulin. Theoph. pag. 278.

These blessed Witnesses (the Scriptures) were at first collected by the Emperial Edicts of the Royal man-child *Constantine*, immediately upon his birth (I mean his spiritual birth all along) and though many other Writers came in under the names of the Apostles, yet only those were received for Authentick, of which evident proof was made to be truly theirs.

And these being compleated in one Volumn together, were called the *New Testament*, and joyned to the other Scriptures of *Moses* and the Prophets, which were called the *Old Testament*.

So that now, and not till now, were the *Two Testaments* apparantly visible: For what by reason of those ten bloody Persecutions, their extream poverty, their continual labouring for life, &c. the poor Christians had neither leisure nor liberty to collect the Scriptures into one Volumn, (they being also deprived of that benefit of Printing which we now enjoy) & withal considering the far distant places each from other to which the Gospels and Epistles were written, it cannot well be imagined how the poor distressed Churches should accomplish so great a work as this, of compiling this holy Book; this was a design reserved (and a work only fit) for the royal man-child to accomplish.

So that at this instant, the two Witnesses received the power promised to them; and no sooner did they receive this Authority, but presently they began to prophesie in Sackcloth; for now the Church of *Rome* that was lately so famous in their sufferings, raised with the prosperous

Rev. 11. 3.

Anno Dom. 304.

rous gales of the Emperors breath, do ſail with ſuch a full clew of peace, tranquillity, honor, wealth, &c. that being hereby lul'd faſt aſleep, the grand Enemy who is ever waking and watching for ſuch an opportunity, now ſows his curſed tares of Superſtition, Idolatry and Hereſie amongſt them; but ſo ſecretly and cunningly as is declared, that this Cockatrice did not ſuddenly appear to open view.

Ruh. Rhem. Teſt. p. 657. Dr. Homes new world pag. 14.

But preſently theſe tares grew apace (as ill weeds will do) ſo that with eaſe and proſperity they ſoone degenerate into Error and all kinde of vanity; and as vice encreaſeth, ſo (the foſter mother) the falſe Church encreaſeth, and quickly grows very ample and ſpacious, while the true Church lies hidden, obſcure in corners, with her ſorrowful Witneſſes in ſable Sackcloth; ſo that the major part laying aſide the ſimplicity of the Goſpel, betake themſelves wholly to advance their outward ſtate; and the bleſſed Word of Truth, that prohibites affectation of greatneſs, lordlineſs, and outward pomp, is ſlighted, and contemned, by this Apoſtatized Chuch of *Rome*, who being now full and compleat (in their own conceits,) lacking nothing, tread underfoot the holy

Hoſea 4. 7. Brightman. Rev. apoc. pag. 112.

City, and by degrees mounting from poverty to all outward felicity, and her Paſtor from being an honeſt poor Miniſter, riſeth to the ſtate of a Lordly Dioceſan Prelate; from thence to be Primate and Metropolitan of *Italy*; and at length by fawning and flatteries he obtaineth the Kingdom, even the Province and City, denominating the Emperor; and now this Let being taken out of the way, that only obſtructed the Revelation of Antichriſt, the Popiſh Authors (little ſuſpecting their lord god the Pope to be the man) begin to wonder where this king of pride is; what ſhall we ſay (ſaith one) to this, that long ſince the Nations fell away from the *Roman* Empire, and yet Antichriſt is not Come? Before the comming of Antichriſt, the Nations were to fall away, as we ſee it already done ſaith another; but as their Fore-fathers, the Scribes and Phariſes ſeeing the Scepter departed from *Judah*, wondred that the Meſſias came not, when he was working wonders amongſt them all the while, and they could not diſcern him: Even ſo theſe blind Popiſh Guides were gaping after the Revelation of the ſon of Perdition, when he was all the time of their ſeeking for him (and long before)

2 *Theſ.* 2. 7. *Dan.* 11. 12.

Thomas. Lyra.

before) sitting in his Pontificalibus, exalting himself above all that is called God; being mounted by almost insensible degrees from a little horn, & a vile contemptible condition to command (as he pretends) all the Kings and Kingdoms in the World; as to instance a little in some particulars.

Fulk. Rhem. Test. pag. 329.

Zacharias Pope of *Rome* having deposed *Childerick* King of *France*, and absolved his Subjects from their Oath of Fealty, he gave the Kingdom to *Pipin*, who afterward he made to kiss his feet.

Gregory the Second, excommunicated the Emperor *Leo* the Third, because he was an enemy to Images; and while the good Emperor was casting down these Idols, this son of Perdition made Decrees for the people to revolt from their obedience to him.

Field of the Church, *pag.* 623.

Pope *Gregory* the Seventh, deposed *Henry* the Fourth, and made him, his wife and child, wait three dayes bare-foot at his Palace Gate.

What shall be said to that excessive pride of Pope *Alexander* the Third, treading upon the neck of *Fredrick* the Emperor, spurning from the head of another the Imperial Crown, making others

hold

hold his bridle, his ſtirrop, kiſs his feet: the Emperors bring water to waſh his hands, carry the firſt Diſh to his Table, bear his Cup, his Train, carry him upon their ſhoulders, &c. call him our lord god the Pope; yea to this day, the Elect Emperors by order are to worſhip the Pope at his Coronation.

Paul the Third ſaid, that he was above all Princes in the World; that he could change Kingdoms at his pleaſure; that no Prince ſhould be his Companion, but all Subjects under his feet, as it was fit they ſhould, by the will and appointment of him who had built his Church upon *Peter* his Predeceſſor; that he would die, overthrow all, and ſet the World on fire, rather then be baſe; and yet as much as he ſcornd baſeneſs, he was not aſham'd nor afraid of that deſperate ſin of Perjury, &c.

Boniface went in Proceſſion attired with the Crown Imperial.

Pope *Alexander* the Sixth, was ſo enraged with burning luſt to his own Daughter, that he could not endure any man to enjoy her but himſelf, and therefore he diſſolved her Marriage from two Husbands, that ſo he might wholly engroſs her to his Inceſtuous luſt, which yet he

fell

fell short of; for his own two Sons, the Duke of *Candia*, and Cardinal of *Valentia*, did also share with their Father in the Incestuous enjoyment of their Sister, for whose sake *Valentia* murthered his Brother.

Yea, so generally wicked and abominable were the Popes of *Rome*, that *Papirius Massonius* (a Popish Writer) saith, no man expects any sanctity in Popes now adayes; they are thought to be excellent Popes if they have never so little honesty, or be not so wicked as other men use to be. Is it not miraculous that the great and holy God, the fountain of Justice hath so long endured such dreadful and abominable wickedness? If it be said that some Bishops of *Rome* were accounted holy men, in the fourth and fifth Century, and some Councels of those times were well approved of; and therefore Antichrists rising could not be so early as the yeer 304. *In Vita Pauli 5.*

I answer: Antichrist and his kingdom, is the Mystery of Iniquity (as hath been shewed,) and therefore the Prophet *Daniel* considereth diligently, and searcheth curiously before he could espie him, so dark & obscure were his beginnings, in sheeps cloathing,

*Mat.*7 15. *Rev.*13. 11. *Mat.* 24. 24. cloathing, with horns like a Lamb, yet ſpake like a Dragon, and raven'd like a Wolfe.

Neither do I believe that all the Biſhops of *Rome* immediately after *Conſtantine*, had knowledge of what they did (as to the furtherance of this work of darkneſs) or that their ſeat was the Chayr of Peſtilence. Nay, I do think that ſome of them did with great confidence abominate, and would with abundance of zeal and reſolution, have deteſted the thought of being inſtrumental in the ſetting up of Antichriſt.

1 *Cor.* 2.8. The Jews and Gentiles that put the Lord of glory to a ſhameful death, little knew what they did; when the Prophet 2 *King* 8. 12.13. *Eliſha* fore-told *Hazael* of that horrible wickedneſs that he ſhould do to the children of *Iſrael*, he was amazed at the thought of ſuch abominations, & replyed with great reſolution in deteſtation of it, *But what is thy ſervant a dog, that he ſhould do* *Acts* 22.4. *this great thing!* Little did *Paul* think what he was about when he was going to *Damaſcus* againſt the Saints.

I dare not think that all the Biſhops of *Rome* did promote this work knowingly and reſolvedly; it is cleer that *Gregory* oppoſed

oppoſed *John* of *Conſtantinople* in his attempt to be made univerſal Biſhop; and I believe he little dreamd how irrecoverably the Chayr he ſate in was poyſoned with the infection: And yet tis well known that himſelf did moſt baſely inſinuate, and earneſtly deſire the ſame title from the bloody Emperour *Phocas*. *Trap. Comment. pag. 292.*

Brightman conſidering the monſtrous pride and worldly pomp that followed upon the Enjoyments of that glorious peace that was now eſtabliſhed, thinks it no great wonder that this defection ſhould ſo ſlily creep in, even whilſt they were fervent in promoting and advancing Chriſtianity; becauſe that at the ſame inſtant, many were ſwoln big with contentions, others gaped after honors, ſome were delivered of deſperate hereſies, and the Generality heaped up ſuperſtitions without meaſure. *Rev. Apoc. pag. 112.*

And all this while the obſcurity of the true Churches encreaſed every day more and more; the ſimple plaineſs and ſincere purity of the Scriptures were more and more ſlighted, defiled, obſcured, wreſted and perverted by idle and fond Allegories, and abſurd Expoſitions; Reliques were adored, and Religion placed in

toys

toys and trifles, while all kind of iniquity got ground.

And therefore we may not conceive that the man of sin was at first to be openly manifested; for how then should it be a Mystery of Iniquity? *Rome* was not built in a day; the Mystery was working in the Apostles days, but never got a seat in the Church till the Arrians bore sway, when the Christian world seemd to turn heretique; and though the Chayr of Pestilence was now erected, and the true Church with her true witnesses now exiled: yet it was long before the man of sin was openly discovered; for as the true Church of Christ (after she had conceived) travailed with child 300. years to bring forth a Christian Emperour, so this degenerate Church of *Rome* (the ape of the true Church) travelled also 300 years, still swelling, and by insensible degrees growing bigger and bigger, till at last she brought forth the spurious birth of a universal Bishop; in the reign of the bloody Emperor *Phocas*, *Anno Dom.* 600. And now is the great Antichrist openly enthroned at the same time when the Empire is divided and broken into ten Kingdoms. *viz.*

Rev. 17. 12.

1. *Britons.*

1. *Brittons.*
2. *Saxons.*
3. *Franks.*
4. *Burgundians.*
5. *Wisegothes.*
6. *Swedes.*
7. *Vandals.*
8. *Astregothes.*
9. *Almans.*
10. *Greeks.*

Mede A. poc. cap. 8.

Of which ten, three fall quickly before the Beast according to *Daniels* Propheſie; and thoſe were the *Greeks*, *Longobards* and *Franks*, and to theſe, *Pipin* adds another temporal dominion.

Dan. 7. 8. Park. Prophe. p. 28.

And now this king of pride, (as with the arms of a Flood) bears down all before him, exalts himſelf againſt the Prince of the Covenant, with all power and lying wonders; yea, with all deceivableneſs of unrighteouſneſs: Entring upon the fatteſt places of the Provinces; whereupon he founds his Superſtious prophane Abbeys, Nuuneries, Monaſteries, &c. where he ſets up his Locuſts, thoſe Idols drones, belly-gods, that in huge ſwarms have filled all his Dominions, even the choyceſt fatteſt places thereof, as is obvious to every eye that will but look upon the decayed ſuperſtitious Places in our own Land where the Swine have ſwilled: he wageth war with the King of the South,

A brief Expoſition of part of *Dan.* 11. 22.

Verſ. 24.

and

Dan. 11. 25. and overcometh all those Southern Kings that dare oppose him, as *Soliman* in *Asia*, *Cassianus* in *Syria*, the *Egyptian Caliph* in *Judea*; which exploits were performed by that incarnate Devil *Hilderbrand*, who returned with great spoyls and abundance of Treasures, he fals on with rage, fury and violent persecution against the poor *Waldensian* Protestants; and at length by open hostility he destroys many thousands of this covenanted people, in a most bloody, fierce and cruel War.

Vers. 26. *Vers.* 28. *Vers.* 30.

After this, is the breaden god, (the abomination that maketh desolate) set up amongst them, the Idol doctrine of Transubstantiation established for an Article of Faith, and the true Sacrifice taken away.

Vers. 31. *Via Tuta, pag.* 118. *Vers.* 32.

In the midst of all this Pride, Tyranny and Persecution, the Lord preserves himself a peculiar people (as in *Elias* time) even in the heart of *Romes* Dominions; a people that cleave close to the Lord, whom he strengthens in the midst of their sorrows, so that they do glorious exploits (of the highest nature, like the Son of God) while they overcome by sufferings: These *Waldensian* Protestants were undoubtedly that people here spoken of, *that know their God and understand his will*,

Vers. 33.

and

and therein instruct many thousands both by doctrine and sufferings, by the sword, by flame, by spoyl, and by Captivity, whereunto they know they were appointed with the rest of their brethren for many daies, even 1260 years, which they go through with wonderful constancy, *Vers.* 34. patience and resolution.

But at last they shall be holpen with a little help, some small weak unlikely means; for what was *Luther*, *Calvin*, *Melancton*, and a few such in comparison of that great Potentate, and his Scarlet Conclave? and yet this little help strikes a good stroak, & wonderfully refresheth the poor wasted Churches, but abates little of the pride and cruelty, luxury and abominations of Antichrist, who is still as desperately wicked as any of his Predecessors; what wickedness was formerly acted, that *France*, *Spain*, *Italy*, &c. is yet reformed of?

Did *Clement* the Sixth poyson the good Emperour *Lodewick*? Did Pope *Joan* (*alias Gilberta*) openly discover her self to be a notorious Strumpet in the open street? what may be said to *Ticell*, affirming, that though a man should lie with the Virgin *Mary*, he could by the Popes power freely pardon the sin.

What may be thought of the Tyranny, Perjury, Murther, Extortion, Adultery, Inceſt, and other monſtrous villanies of Pope *John* the Thirteenth, who lay with *Stephana* his Fathers Concubine, deflowred ſeveral Virgins, ſet houſes on fire, put out the eyes of *Benedict*, drank to the Devil, &c. What a goodly Tenet was that of *Boniface*, That whoredom is no more a ſin then the rubbing of the hands together.

Theſe and many ſuch like are the apples that grow in that filthy Lake of *Sodome* to this day, as they that have any experience in *Romes* Territories do wel know; what fearful Tragedies, what deſperate villanies, what inhumane beſtialities are ſtill rife within theſe Confines? ſcarce a night paſſeth, but in moſt Towns of Trade in *Spain* and *Italy*, ſeveral loſe their lives; and no wonder, when for a Royal of ſix pence value, a *Brave* will undertake to diſpatch any mans life, and when he hath done, flie but to the Popiſh Church and he is ſecure; how abominably is the Lords day prophaned by Mercats, Plays, &c. what multitudes of filthy Stews doth this man of Sin yeerly receive vaſte ſums of money from, for their allowance? God forbids whoredom, and

appoints

appoints marriage: the Pope that he may shew himself to the life to be Antichrist, expresly forbids marriage, and allows whoredom.

But this sin is venial (indeed they say) in comparison of that more dreadfull, beastly, Sodomitical abomination maintained amongst them, and defended in books, and praysed in Songs, &c.

A Cardinal seeing two men led to Execution, said they should not die; but he would desire their lives of the Duke his Brother; when it was told him what villany they had committed, The one being a wretched Murtherer, he set him free, but the other being condemned for Sodomy, he presently cryed, *Away with him to Execution! Base Peasant that dare presume to meddle with the pleasures of a Prince.*

Of the like stamp was that other Cardinal, who having a Bitch, that he had long abused himself with, and the Bitch at last dying, he buryed her with much cost in his Garden, and built a stately Monument over her, and upon it wrote these two lines:

This Tomb for thee dear Bitch I builded have,
Who fitter wert for Heaven then a grave.

But how have I forgot my self in raking this filthy Jakes; but the abominable wickedness that mine eyes have seen practised amongst them (with much, much more) hath even forced this digression from me.

I shall now return to the further discovery of this man of Sin from the eleventh of *Daniels* Prophesie. Who was so far from Reformation upon the discovery of Light by *Luther*, (that little help spoken of) that now he grows more enraged, mad and fierce then ever, witness those horrible butcheries, Massacres, Martyrdoms of poor Saints in *Germany*, and other places.

Dan. 11. 34.

What? such a contemptible fellow as *Luther*, presume to meddle with his Scarlet Holiness, that exalteth himself above every God; yea, magnifieth himself and speaketh marvellous things against the God of gods! for what God commands expresly in his sacred Law, they can easily finde some device or other to evade, or else to dispence with; whereas the commands of this son of perdition must be exactly obeyed, and the breach of any of them (especially his late twelve diabolical Trent Articles) accounted a sin unpardonable.

Verſ. 36.

Europæ Spec. p. 52.

And

And thus he must go on and prosper till the indignation be accomplished; for before this Scœne changes, it is so determined by the Highest, that he must overcome the blessed Witnesses, as will be cleerly proved. *Dan.* 11. 36.

Neither shall he regard any God, nor the desire of women (in a lawful way.) *Vers.* 37.

His Forces and strong Holds are the gods he rests upon; his sumptuous Monasteries and swarms of Locusts, in them are his strength; the great riches (gold, silver, precious stones, and pleasant things) that by the superstitious devotion of his deluded Creatures have been offered to Pictures and Images are his delight; and thus he must frolick it according to the Word, till he be ripe for destruction, which will eminently begin at the Resurrection of the Witnesses. *Vers.* 38.

The residue of this eleventh Chapter of *Daniel* foretels, that the Turk shall invade Antichrist on the one hand, and the Emperour of *Germany* on the other hand, with their various exploits.

But while this son of perdition is thus embroyled in fierce Wars; tidings out of the East shall trouble him, that is, the Jews (the Kings of the East) being now *Dan.* 11. 44.

moved by the Spirit of God to return to their own Land (before whom the great River *Euphrates* is dryed up, to make way for them to their ancient habitation) this news ſhall ſo exceedingly amaze them, that now theſe great Enemies, Turk, Pope, &c. (that have ſo long kept the poor Jews in ſlavery) ſhall joyn their Forces altogether, and go forth with one conſent to deſtroy with great fury this poor diſtreſſed unarmed people; and having now begirt and ſurrounded them in the holy Land, with intent to devour them at once, as being now fully in their power in the midſt of this miſerable, helpleſs, hopeleſs condition, up ſtands *Michael* the great glorious Prince, diſcomfits this great and mighty Hoſt, and delivers his diſtreſſed ancient people out of their hands; and not only ſo, but he alſo puts ſuch courage into his peoples ſpirits, that they fall upon their Enemies, and obtain a wonderful Victory; all their oppreſſors by this mighty Conqueſt being now made their Captive ſlaves according to promiſe. This is that glorious day in which the Lord Jeſus Chriſt by the brightneſs of this his glorious appearance will utterly diſtroy this man of ſin.

Ezech. 33. & 39. *Chapters.* *Zech.* 14. 2.

Dan. 11. 45.

Iſa. 14. 2.

And

And thus from the eleventh Chapter of *Daniel* we have had a short survey of the rise, raign, and ruine of Antichrist; of which we may have a more full discovery afterwards.

I shall now return to prosecute the story of the blessed Witnesses, as they are now about to lay aside their Sackcloth. Now while Antichrist is in the midst of his pomp, power, and ruffe of Pride, abusing (like *Belshazzar*) the holy things of the Lords Temple, feasting, and praysing his gods of silver and gold, in this his heigth of jollity, comes forth the hand writing against him; for now by the appearance of *Luther*, *Calvin*, *Melancton*, *&c.* he perceives that the Witnesses are about to finish their Testimony; wherefore he adresseth him with all power and policy to overcome them: Let us therefore more diligently enquire; *Dan.* 5. 1, 2, 3, 4, 5.

1. *Of the time when these blessed Witnesses were to finish their Testimony.*

2. *Of the nature of the War made by Antichrist against them.*

3. *How they were overcome and killed.*

4. *The precise time when they were overcome.*

First, The woman began to creep out of

corners, and her faithful Witnesses to leave their Sackcloth, at that time when the little help (wherewith they were holpen) appeared in *Luther*, *Calvin*, &c. by whose endeavors (blessed be the Lord) the holy Scriptures rising from the dark Dens of obscurity wherein they had so long continued, feeding the Church in her Wilderness condition, began now to draw near to the finishing of their testimony in Sackcloth. Now do many Princes, Provinces, and Kingdoms renounce communion with Antichrist, and embrace the Gospel of salvation, breathing in life and glory to their souls: But it must be considered that their Sackcloth is not yet laid aside; they are yet but about (in the way) to finish their Testimony; the day only begins to break, and Romish shadows to flie away.

Dan. 11. 34.

Clav. Apoc. pag. 115.

Cant. 2, 17.

For now the Beast laies about him to purpose; how doth he rage, and tear, curse, and blaspheme? how do his roaring Buls and thundring Anathema's flie about the World? now he declares himself Antichrist to the life, shewing himself as god (nay, above all that is called God,) absolving Subjects from their Allegiance, promising heaven to murtherers to destroy Princes, casting others to the Devil by Excom-

Excommunications, that either countenance, encourage, or embrace the Inſtruments by whom the holy Scriptures are brought to light.

And becauſe it was hoped that a general Councel might be a means to obtain a right underſtanding of differences; how many ſhifts and ſtratagems are found to divert it? the Pope and his Creatures being as fearful of a general Councel, as our late Prelates were of a Parliament; for they had ſome ground to ſuſpect that their pomp, and pride, and luxury would hereby be detected; but when it was reſolved upon, what devices, what ſubtilties were contrived to procure a majority of voyces; and thus the pretended Vicars of Chriſt are found the moſt pernicious Juglers in the world. At the length after 24 years expectation, the curſed Conventicle of *Trent* was jumbled together, *Ann.* 1545. not to redreſs thoſe foul enormities complain'd of, but to overcome and ſuppreſs the Witneſſes, now about to finiſh their Teſtimony, which is the firſt thing. *Conſ. Trid. Epiſt.*

Secondly, The nature of the War made by Antichriſt againſt the holy Scriptures, is lively deſcribed, *Dan.* 11. 36. *And the King ſhall do according to his will, and he ſhall exalt* *Dan.* 11. 36.

exalt himself, and magnifie himself above every God, and shall speak marvellous things against the God of gods.

Rhem. Test. Pref. Sect. 7.

This War then is his blaspemous language and cursed Decrees against the Scriptures, while under a pretence of a high esteem and reverence of them, he cuts out their tongues, and suffers not the people to have them in their own language; thus with all deceivableness of unrighteousness, with the kiss of a *Judas*, and the salute of a *Joab*, he stabs these blessed Witnesses under the fifth rib, belching forth these daggers of destruction against the holy Scriptures, that there are in them a thousand lyes, that they are dead Characters without life, a shell without a kernel, a leaden rule, *Sphinx* his Riddles, a wood of Thieves, a shop of Hereticks, imperfect, obscure, full of perplexities: with these weapons the man of Sin fighteth against the holy Scriptures, *speaking great words against the most High*, (one of the Scarlet crew cryes out before the Pope, *Fie upon Peter, fie upon Paul*, with a great deal more of such blaspemous stuff.) And that he may throughly declare himself to be that great Antichrist, he daringly meets the Lord Jesus at his own weapons.

Acts and Mon. Epist. Via Tuta, pag. 289.

Dan. 7. 25. Erasm. de Lat. Conc. lib. 3.

I will

I will make war and fight with mine enemies Gog and Magog, with the ſword of my mouth, ſaith Chriſt. *Apoc. 2. 16. 19. 15.*

I will make war againſt mine enemies the Scriptures, with the Sword of my mouth, ſaith Antichriſt.

And he is as big as his word, witneſs their accurſed dealing with the Scriptures in their Conventicle of *Trent*; where, though clear proof was made of the excellency of the Hebrew and Greek Originals (to the full ſence whereof they confeſs the Latin cannot attain) yet leſt the cauſe ſhould be yielded to the Proteſtants, the vulgar Latin is preferred, and they pronounced Hereticks that refuſe it. *Hiſt. Coun. Trent. 155.* *Rhem. pref. ſect. 57.* *Counc. Tre. pag. 156.*

And it is there blaſphemouſly aſſerted, that the Holy Ghoſt, who did dictate the Scriptures to Prophets and Apoſtles in Hebrew and Greek, doth as truly dictate to the Church of *Rome* the vulgar Latin, as more beloved then the reſt. *Pag. 156.*

That there can be no hope of ending controverſies, if popular Licence be granted to read the Scriptures. 158.

That the Doctrines of Faith were ſo well cleared by the Pope and Schoolmen, that we ought no more to learn them out of Scripture.

That

That it was (indeed) formerly read in the Church, for instruction of the people: but now it was needless to study it any more.

159. That Scriptures must be interpreted, ac-
C. Cusanus. cording to what articles of faith are established by the Church.

That the Church may vary in Exposition of Scripture according to the times.

That it was fit to bridle the sawcinesse of such as should attempt to add any good thing to former Expositions of Scripture.

160. That if any thing were discovered to
C. Patteco. any singular spirit, he should be enforced to conceal it.

And after all these and such like desperate blasphemies against the Scriptures, their Latin Translation is approved, and none other to be received; And upon pain of Heresie it is forbid to say there are Errors in it; and that none shall dare to
161. refuse it, though it be plainly proved that they have blasphemously corrupted the Text in many things (in that corrupt translation) as changing *Ipse* into *Ipsa*, thereby to make way for their Idolizing the blessed
Fulk Cont. Mart. p. 19 Virgin.

Their desperate wounding the 4. Com-

mand-

mandment, reading it in this Diabolical Dialect, *Remember to ſanctifie the holy dayes.*

In the Latin Bible upon *Deut.* 4. where it is obſerved, that God forbids the making of Graven Images, their Jeſuitical *Index Expurgatorius* hath caſt it out; as all ſee they have moſt ſhameleſly dealt with all the writings of the Fathers; which hath provoked Doctor *Fulk* to exclaim againſt them, *Out upon you Antichriſtian Hereticks, void of all truth and honeſty.*

Via tuta, pag.280.

Rhem. Teſt. pag.328.

But their ſhameful and blaſphemous reproaches of theſe heavenly Witneſſes, exceed all bounds of civility and humanity, charging them with inextricable obſcurity, inſufficient, imperfect, and what not.

Paul muſt be cenſured for a hot-headed perſon, of whoſe aſſertions there is no great reckoning to be made; that 'tis dangerous to read him, as ſavouring of Hereſie; upon theſe and ſuch like pious concluſions the Sacred Bible hath the honour of the firſt place in their Catalogue of Books prohibited; theſe Monſters endeavouring to their utmoſt power to hinder that any ſound of Scripture ſhould poſſeſs the people.

Europ. Speculum pag. 164,165.

Fulk Rhem. Teſt. Epiſt. to the Qu.

Via Tuta.

This is the nature of that curſed war, raiſed

raiſed by the Beaſt againſt the Scriptures, as they are about to finiſh their Teſtimony.

Pſal. 120. 3, 4. What ſhall be given unto thee, or what ſhall be done unto thee, (for this thy Blaſphemy) thou falſe tongue?

What reward ſhalt thou have for the marvelous things thou haſt done againſt the moſt High? *Sharp Arrows of the mighty, with coals of Juniper.*

Thirdly, the manner how theſe heavenly Witneſſes were overcome and killed, muſt not be imagined to be a ſhedding of blood, foraſmuch as theſe two Olive trees are uncapable of ſuch ſuffering.

But as the working of their enemy is the myſtery of iniquity, *ſo are the weapons of this warfare ſuch as may carry a reſemblance* 2 Cor. 10. 4 *of the weapons that the Lord Jeſus uſeth in his Kingdom,* whoſe Vicar the Beaſt pretends to be.

So that the Victory obtained by Antichriſt over the ſacred Scriptures, is by the exerciſe of his power in *ſuſpending, ſuppreſſing, prohibiting* the Tranſlation of them into the vulgar Languages, not permitting them to live or breath in the ſtreets of his great City. Indeed they are not buried, (that is beyond the power of Antichriſt) they

they are ſtill above ground, but 'tis in a dead letter, the life and ſtrength of them is taken away, nay the very heart of them is pulled out; for they have (to their everlaſting ſhame) excluded the ſecond Commandment from the Decalogue.

They take out the Candle, and give the Lanthorn to guide ignorant people in a dark night. *Deut.* 4. 2. & 28. 14.

Thus void of fear of that dreadful curſe which the Lord hath denounced againſt ſuch deſperate wickedneſs, and without the leaſt apprehenſion of the terrors of the Almighty & his fierce wrath againſt that abhorred ſin of Idolatry, which did ſo often provoke the eyes of his jealouſie to puniſh his ancient people, hath this infernal beaſt not only preſumed to blaſpheme, mangle, ſuppreſs and prohibit the eternall Word, but hath alſo moſt deſperately corrupted the ſence of it, leaſt the deep ſilence of theſe bleſſed Witneſſes (thus cloiſtered within the walls of an unknown Language) ſhould break forth into loud clamors againſt his deteſtable wickedneſs; you have beheld him tearing out their very heart (as it were) in diſcarding the ſecond Precept from their Adulterate Decalogue; and this (by their deteſtable Councel of *Trent*) is declared good Catholique Doctrine.

Fulk Rhem. Teſt Epiſt.

Europ. ſpect. p. 185. *Taylor Libert. pag.* 115.

Much like that Antichriſtian expreſſion of

Perfwaf. from Pop. p. 25. of Pope *Clement*, who shameth not to vaunt of that detestable Decree of his bloody Inquisition, *That no Lay man must be permitted to have the Bible, or any part thereof in the vulgar Tongue*; and this he prescribeth to be inviolably kept.

But from Decrees they at length come down to downright blows, &c. for after they have dealt with these blessed Witnesses, as their Predecessors did with the Lord Jesus, *Mat.* 26. with most bitter reproaches, calling them a dead and dumb thing, a black Gospel, inken Divinity, dumb Judges, &c. they bring them to the stake; and this was done by the Popes Inquisitors in *Paris*, and in *England*, where by Proclamation they were burned.

Jewel Def. Apol. p. 552. Act. Mon. p. 1133.

And yet these Monsters while they burn the Scriptures, are more wicked in abusing them, to warrant their detestable practice, producing that blessed word, *Give not holy things to dogs*, to justifie the with-holding the Scriptures from the common People.

Mat. 7.

Fourthly, The exact time when these sacred Witnesses were overcome and killed, was in the year of our Lord 1564. when after the Conventicle of *Trent* (who as Judges in the Popes Assizes) had blasphemed,

phemed, arrained and condemned this Word of truth, Pope *Pius* the Fourth acted the part of the Executioner by his Anti-christian Decree, absolutely suppressing them, and denouncing Excommunications against any that should dare to use them; and now these blessed Witnesses having propheſied so many years in Sackcloth, as their Lord and ours, had been preaching dayes in the time of his flesh, they are overcome and killed by the same power that killed him, and are to lie unburied about so many years as our Lord lay in grave; and some certain space of time after to ascend into Heaven, in imitation of his Ascension, as shall with the gracious Assistance of this Lord of life be shewed in its place.

Bulla Pii 4. 1564.

The power of *Rome*

By this time I hope it appears with some clearness,

1. *That the woman was no sooner delivered of the manchild* Constantine, *but immediately (through the violence of* Arrian *Persecution, &c.) she flies into the wilderness in the time of Pope* Sylvester. *Anno* 308.

Apoc. 12. 6

2. *That at the same instant the sacred Witnesses began to Propheſie in Sackcloth, and to feed the woman in her exile, as being her only support, succour, and sustenance, the whole*

course of her wilderness condition, viz. 1260. *years.*

3. *That the holy City began even then to be trodden underfoot by the* Romish *Gentiles*, (*the mystery of Iniquity being now acting in the Chayr of Pestilence*) *but so obscurely and secretly, that it was hardly discernable at first.*

4. *We have also seen a glimps of the excessive Pomp, Pride, Luxury, and Cruelty of the man of sin all this dismall time of black obscurity.*

5. *The nature of the War raised and prosecuted, to the overcoming of the Witnesses, as they were about to finish their testimony.*

6. *How, and when they were overcome and killed by those soul-murdering Butchers in the Slaughter-house of* Trent, *and the bellowing Bull of Pope* Pius *the* 4. *Ann.* 1564. *And if we add hereunto the three years and half of their lieing dead in the streets of the great City, which will be terminated in the year* 1568. *we shall fit* (*from the time of* Sylvester, *when they put on their sackcloth,* Anno 308. *to this time of* Pius, *when they put it off,* Ann. 1568) *the Account exactly perfected*, viz. 1260 *years of the womans exile, and the Witnesses Propheste in Sackcloth.*

For it cannot be imagined (I suppose) that their

their Propheſie ſhould ceaſe(in Sackcloth) till they had ended their ſufferings at their Reſurrection.

The eighth Verſe.

And their dead bodies ſhall lie in the ſtreets of the great City, which ſpiritually is called Sodome and Egypt, where alſo our Lord was crucified.

That is, the City of *Rome*, by whoſe power our Lord alſo was crucified under *Pilate* the *Roman* Governor; through the ſtreets or Provinces of this ſpiritual *Sodom* and *Egypt*, are the mangled, maſſacred bodies of theſe Witneſſes hurried and tumbled in a dead letter, which the people underſtand not.

A fit Character for that Scarlet Strumpet, except it fall too ſhort, in regard of her more dreadfull abominations then either *Sodoms* filthineſs or *Egypts* groſs Idolatry or inhuman cruelty.

The ninth Verse.

And they of the people and kindreds, and tongues, and nations, shall see their dead bodies three dayes and an half, and shall not suffer their dead bodies to be put in graves.

Brightman saith, that unless the Angel had named the Councel of *Trent* in expres words, he could not have spoken more plainly, *pag.* 119.

The kindreds and tongues assembled in the Conventicle of *Trent* having overcome and killed them, as hath been declared, they now (as assured they have taken their life and power away) cast them out (thus mangled in a dead Character) to the people and Nations, devoted to the Whore, and all agree to keep them out of Graves, that they may exult and rejoyce in the triumph of their victory over them.

Conc. Tridini. pag. 840.

Will you have a brief Character of this accursed Crew in their Slaughter-house of *Trent* where the Witnesses were slain?

Bp. 5 *churches, pag.* 849.

The Councel of *Trent* was a meer painted Sepulchre with a beautiful outside of specious pretences, nothing within but rottenness and putrefaction; or as one of their own Bishops said, the Councel seemed to consist, not of Bishops, but of disguised Masquers, Images rather then men, all striving to maintain the Popes inordinate

and

and ſhameful domination; here poyſon was carouſed in a golden Cup.

Or to uſe the words of the *French* Queen Mother, nothing but a fair appearance of Flowers, without any fruit at all, their proceedings being quite contrary to their expreſſions, two thirds of the Biſhops conſpiring and ſubſcribing to hinder Reformation, &c.

In this filthy heap of mud and dirt whited over, are theſe bleſſed Witneſſes ſtrangled, and then (not ſuffered to remain in this painted Sepulchre, nor by the people to be finally buried) they are expoſed to the ſcorn, deriſion and reproach of their enemies, with their tongues cut out, their breath ſtopt, overcome and killed.

The tenth Verſe.

And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the earth.

If you have taken notice of the dealings of the *Philiſtines* with *Samſon*, you have a picture drawn to the life of theſe Anti-

christian miscreants, in their abominable practices against the Scriptures, in the Councel of *Trent*, whereat they smile to this day in their triumph of their own wits, as at a Master-stratagem; let us compare them together.

Judg. 16.19.	Revel. 11.
Delilah betrays him into the hands of the *Philistines*,	*The great whore of Rome betrays these holy Witnesses into the hands of his Butchers, in his Slaughter-house of* Trent.
They cut off his seven locks wherein his great strength lay, whereby he had done such high exploits.	*These cut out their tongues, and suffer them not to speak in those known Languages wherein they had wrought wonders.*
21 They put out his eyes, and brought him down to their Great City.	*These put out the eyes of the Scriptures, and so cast them into the streets of their great City.*

They

They bind him with fetters of Brass, and he did grinde in the prison house.

These bind the Witnesses with their cursed Decrees of Trent, *and of Pope* Pius *the* 4. 1564. *and then cloyster them up in their Monasteries & Convents, and there wrest them at their pleasure.*

24. 25. The *Philistines* feast, and rejoyce over *Samson*, who had vexed and tormented them.

Apoc. 11. 10. *And they shal rejoyce over them, and make merry, &c. because these two Prophets tormented them, &c.*

After a certain time *Samsons* locks did grow again, and his strength returned to him.

11. *And after three years and a half the spirit of life from God entred into them, and they stood upon their feet.*

30. And he overthrew the house of *Dagon.*

13. *And the tenth part of the City fell.*

And there were slain of Nobles, &c. 3000.

13. *And there were slain of Names of men* 7000.

Thus run these grand Enemies of Truth exactly parallel in their Actons, and are therefore design'd to the like ruine.

I shal not further enlarge upon this verse, save onely on the latter part of it a little; and were there no other ground to evince the truth of what hath been delivered, this passage would abundantly satisfie that the Witnesses are none other then the holy Scriptures; for these two Prophets tormented them that dwelt on the earth.

And what is it that hath power to torment the consciences of wicked men on earth, but the Word of God? this, and only this (being the engine of the spirit) tormenteth them that dwell on the earth;

Heb. 4. 12. *For the Word of God is quick and powerful, and sharper then any two-edged Sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the hearts:* No wonder if earthly men rejoyce and make merry at the overthrow of such opposites as these. At the hearing of the Word *Ananias* fell down dead, *Fælix* trembled, the Officers that came to apprehend Christ fell backward to the ground; and by this Word shall wicked men be judged; and therefore no marvel that Antichrist and his Adherents should exalt, rejoyce, be glad, and send gifts one to another, when these blessed Witnesses that

have

have ſo tormented them, are overcome and ſuppreſſed.

The eleventh Verſ.

And after three dayes and a half the Spirit of life from God entred into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them.

Three years and a half they continued in a dead letter ſuſpended, ſuppreſſed, prohibited by Antichriſt; and after this, in deſpight of all his Thunderbolts, the ſpirit of life from God entred into them, being tranſlated into many common Languages about this time, and amongſt the reſt into *Engliſh*; yea the Papiſts themſelves at *Rhemes* (ſeeing the multitude of people depart from them, and embrace the Scriptures) were at laſt conſtrained to tranſlate them alſo, though in a corrupt manner and with moſt abominable Annotations upon them; yet even from hence did many a precious ſoul draw life and ſalvation, converting that into Honey which was the bane and poyſon of others; and it is wonderful to me, that at this very exact time, both this and many other Tranſlations of the

Pref. Rhem. Test. Sect. 1. Compared with title page. Fulk. cont. Mar. Epist. Dedic.

the Scriptures should come abroad in the open view of the world, received and countenanced by many Christian Princes, to the great fear and terror of their Enemies who saw them thus raised from the dead.

But as yet, they ascended not into Heaven; only they were raised and lived, and stood upon their feet; that so in every thing they might resemble the Lord Jesus (their Fountain,) who after his Resurrection stood also upon his feet on this Earth fourty days, before he ascended up to Heaven; so these having stood a proportionable time upon their feet, not in that glory they were to have, but in expectation of it.

The twelfth Verse.

And they heard a great voyce from Heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

That the two Testaments are the Witnesses, and that they were overcome, lay dead, and rose again (as hath been declared) I have good ground to be confidently assured of; but how long they stood

stood upon their feet before they ascended up into Heaven, I am not so clear in; yet if I may deliver what my serious thoughts (grounded upon fair probabilities) prompt me to, I shall declare; namely, the great voyce, calling up the Witnesses, is this present famous and renowned Parliament of *England*, which I believe for sundry reasons.

First, The Scriptures never appeared in their true lustre, splendor and glory (since their suppression) till now, that this blessed voyce hath called them up to the Throne where these Worthies sit.

Secondly, *They ascended up to Heaven in a cloud* of much trouble, wonderfull Commotions, and violent oppositions.

Thirdly, *Their Enemies beheld them*, and would gladly have pulled them down; which they endeavored by all possible industry, policy and violence; and to their perpetual shame be it spoken, they never beheld them but as Enemies; King, Prelates, Papists, and the whole rabble of Cavalliers, restless in their spirits, from the first ascending of the Witnesses into Heaven to this very day.

The

The thirteenth Verse.

Fourthly, *And the same hour was there a great earthquake.*

Which certainly cannot be forgotten; the whole Land, yea, the three Nations trembled; nay, which of the Kingdoms of *Europe*, were free from Commotions? so great was the Earthquake this same hour of the Witnesses ascension.

Fifthly, *And the tenth part of the City fell.*

Great *Brittain* (the tenth part of *Romes* Dominions) had long before separated from Antichrist in Doctrine, but never fell from *Rome* totally till now; we kept close to her detestable Discipline till this happy Parliament; (the joy of Saints, & the honour of Christ:) Now the day breaks, and shadows fly away; down go Crosses, Altars, Images; away pack Surplesse, Service-Book, Organs, and the whole bundle of Popish Superstitious Ceremonies.

Sixthly, *And in the Earthquake were slain of names of men seven thousand.*

Arch-bishops, Diocesan Bishops, Chancellors, Commissaries, Deans, Chapters, Arch-

Arch-deacons, Ordinaries, Prebends, Sumners, Choriſters, Parrators, Parſons, Vicars, Curats, Clarks, and I know not how many names deviſed by Antichriſt.

He that ſhall diligently conſider the particular perſons in this Land diſtinguiſhed by theſe and ſuch like Babyloniſh Titles, will finde no leſs a number then ſeven thouſand, all ſlain in this terrible Earthquake.

Seventhly, *And the remnant were affrighted, and gave glory to the God of Heaven.*

The late terrible Earthquake (that great Commotion) wherein the ſeven thouſand names of men were ſlain, did ſo affright the reſt of the long Robe, that they were glad to change their names, and their clothes; and inſtead of that of Parſon, Vicar, &c. to call themſelves Miniſters of the Goſpel; and get into the Parliaments favour for a Benefice; their laſt refuge was the craft of the *Gibeonites*; if this wile prevail not, they ſee they are undone, and therefore (ſay they) we are not of the Prelatical Faction; we are the Parliaments friends, that rejoyce in the ruine of their Enemies; by theſe and the like expreſſions, many

Joſhu. 9. 4.
Verſ. 6.
Verſ. 8.
Verſ. 10.

many a crafty *Gibeonite* got both protection and provision.

But after a little time they are discovered to have only denyed their names, but retain the natures of those seven thousand, by bowing the knee to Christ, whilst they lay Principles of persecution against his poor members.

Vers. 16.

They were (saith the Text) affrighted; my fear is that their profession of Reformation was more out of fear then love, as their persecuting Principles declare, and their practises verifie; but the time is at hand that our Princes who were beguiled by them, to confer favors upon them, shall cut them short of their expected flourishing Estate: Yea, their own designs shall reduce them to a low and mean condition: For why should they be fostered in the Parliaments bosome, who refuse subscription and subjection, and upon the rising of every Scottish mist, may again attempt their ruine and destruction? But through the Lords goodness, moving this renowned Parliament, the Decree is gone forth for the extirpation of the vilest sort of these, (as the infection, rape and poyson of poor silly sheep) in *Wales* and the Northen Counties, and is expected all

Vers. 19.

over

over *England.* Upon theſe grounds (among others) I am induced to believe that this preſent unparalleld Parliament is the great Voyce, which hath (to their everlaſting honour) calld up theſe bleſſed Witneſſes, (the Scriptures) to a heavenly freedom, and bleſſed flouriſhing eſtate in the Heaven of the Saints Society. And long may theſe Worthies ſit together, flouriſhing with true Felicity, and all bleſſings of peace and piety; and let their indefatigable labors and dear expreſſions of unexampled love, and faithfulneſs to the poor members of Jeſus Chriſt, with their oppoſition and final ejection of thoſe ſeven thouſand names of men of the Train of Antichriſt, be recorded in golden Characters, among their ſucceſsful and wonderful Achievements, with that excellent piece of Juſtice, in cutting of the late Tyrant, (with ſome chief Incendiaries) which ſhall eternize their names and make them famous by the acclamations of all true-hearted Saints, while they have power to pray or ſpirits to prayſe, which alſo raiſed and with joy tranſported the ſpirit of their faithful profeſſed ſervant, to Pen theſe plain Verſes, upon the death of the late bloudy

bloudy, perjured, persecuting Tyrant King.

THe King of Kings must Reign; Let every land,
With horror and amazement trembling stand:
While mighty Potentates come tumbling down
As sturdy Traytors to th' Emperial Crown.
Great Charls *of* England *marches in the Van,*
(Flush'd in the bloud of thousands) here's the man,
Whose adamantine heart could not relent,
Though dreadful judgements to astonishment
Came thundring down, but could not pierce his eare;
2 Chro. 28. 22.; Liste, Lucas. This is that King *did never spend a tear:*
Yes, once he wept for two arch Traytors death,
Whom Martial Justice had depriv'd of breath.
But for the thousands murdered by his hands,
For all the Widdows, Orphans, made i' th lands,
For all out-ragious spoyles and cruelties,
Inhumane rapes, and dreadful villanies,
Fair Towns and Cities that his rage did burn,
For these fell crimes who ever saw him mourn?
O man of mischief, let me now deplore
At thy sad Corps weltring in crimson gore:
Not for thy bloud, but for those thousands slain,
Which die thy conscience in a scarlet grain.

Not

Not that the hand of Justice does thee wrong,
But that their pitty let thee live so long.
Mans doom is past, *thy wife & children now*
Shake hands with thousands in this land of wo.
But what an answer will thy Conscience make,
At that Tribunal, where the Judge will take,
No bribes, nor Lawyers Fees? where thou must stand
Equal with poorest Peasants in the Land:
And hear this dreadful voyce,——
Traytor, appear,
Hold up thy bloudy hand, thy judgement hear.
Thou hast conspir'd against the soveraignty
Of heavens great King, his crown and dignity.
Not satisfied in three fair Realms to reign,
O're bodies and estates: Thou didst ordain
Laws to compel the conscience, thus presuming
T' uncrown Jehovah, *his high power assuming.*
Thou hast polluted and prophan'd his day
By Laws commanding men to disobey;
And those dear Saints, who publisht not these laws,
Thou didst give up to the devouring jaws
Of High-commission wolves: who tear & rend,
Imprison, whip, crop, them to exile send.
Thou didst agree with Romes *black complices,*
To persecute these Saints t' a wilderness,
Thou gav'st the reverend stile and honour too,
Which from a child is to the Parent due,

To Romes *great vicar General: nay, compli'd*
To yield thy power to that King of pride.
How didst thou court, embrace, admire, adore,
That queen of strumpets, Romes *proud scarlet whore!*
Why didst thou wed a Romish brat, could she
Have gain'd thy love, if thou hadst loved me?
There is a monstrous sin, cald Patricide;
At York. *Art Thou not guilty? can it be denide?*
That dreadful Curse, which Thou didst wish might fall
On thee, and thy Posterity withall,
May fill th'amazed world with awful fear,
And force them yield Johovah *hath an ear.*
Thou didst in words abjure Romes *traytrous crew,*
Yet, who like those that very instant knew
Thy choycest secrets? Thou didst freely yield
Power to those Irish monsters, who have kild
With such unheard of barbrous horrid rage,
Thousands of Loyal Subjects: that no age
Did ever parallel; yet these are made
Fit Instruments for thy accursed ayd.
Ten times ten thousand have thy furious hands
Cut off in these thy three distressed lands;
Whereof some thousand Saints, dear in mine eyes,
Whose precious bloud aloud for vengeance cryes.

Thus

Thus are thy monstrous foul detected facts,
(Besides vast volumes of concealed acts;)
Before th'Impartial Just Jehovah *come;*
What canst thou plead, why an eternal doom
Pass not upon thee? —Lord I leave the rest,
As secrets treasur'd in thy royal breast.

Be wise ye Kings that yet alive remain,
The day's at hand, the Lord alone must reign:
You all must bow, or break; for he alone
Must be exalted on his glorious Throne.
The prayers of Saints shall make such thundring work,,
Shall raise such dreadful storms 'gainst Pope and Turk,
And all their dark Confederats, which shall
Level their pride; For Babylon *must fall.*
And you Grand Sir; with your Seraglio *too,*
Must trudge to Tophet, *'tis prepar'd for you.* The Turk.

Thus springs the gladsom day of Saints release,
And so ensues an everlasting Peace.

The fourteenth Verse.

The second wo is past, and behold the third wo cometh quickly.

And if I may deliver my judgement, I think the second wo is past indeed, in the slaughter of those seven thousand names of men, with the death of the Tyrant, and many other grand Enemies in the three Nations, who had so long oppressed the Reformed Churches.

And I do also conceive that the third wo (yet to come) doth properly belong to, and shall miserably torment the Antichristian Train, and all prophane wicked men and false Professors, who will slight, and reject, and contemn the voyces of the seventh Angel.

Rev.16.17. For the seventh Viall, which will produce this wo, is to be poured forth into the common Ayr, in which all the cursed brood do breath.

So that those who will not receive & embrace the voyces of the seventh Trumpet (proclaiming the Lord Christs personal Reign now at hand) must shortly, quickly, (whether they will or no) receive the voice of the seventh Vial; and that wil be a dreadful,

ful, direful voyce, saying, *It is Done*; That is, all power of the Enemy is destroyed, *Babylon* is ruined, and all the Prophesies and Promises made to Saints are accomplished, in this glorious coming of our King, and the utter ruine of the king of pride.

And that which makes this voyce woful and dreadful to purpose, is, that it is attended with that soul-confounding voyce, that will reach the hearts of those fools, that now slight the Gospel of Grace, viz. *The door is shut.* *Math.* 25. 10. *Rev.* 18. 19. with *Rev.* 11. 19

Mercies door is shut, never to be opened any more; nothing remains now, but Thunders, Lightnings, terrible Earthquakes (such as never was) fierceness of wrath, blackness of darkness, wo and alas for evermore. *Jude* 13.

Wherefore my humble advise, and earnest request is, that you will diligently hearken to, receive, embrace, and walk up to the ensuing voyce of the seventh Trumpet; Ah dear friends, *The door will be shut!*

THus have I endeavoured to hold forth the Light I have received (by thoſe ſoft, ſweet, ſoul refreſhing gales of the bleſſed Spirit) concerning this deep Myſtery of the Propheſy, Slaughter, Reſurrection and Aſcention of the two Witneſſes.

With the riſe, raign, and ruine of Antichriſt, which will be fully compleated in the days of the Voyce of the ſeventh Angel.

Whereof I ſhall now ſpeak, as of the ſecond part of the eleventh Chapter of the *Revelation*.

The

The Fifteenth Verſe.

And the ſeventh Angel ſounded, and there were great voyces in heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

TO give an account of my judgement concerning the Seals, Trumpets, and Vials; it appears cleer to my underſtanding, that the opening of each Seal is the Diſcovery of ſome Goſpel-light, one glorious Truth after another as the day approacheth; and no ſooner is one Goſpel-Truth made known (by the ſecret breathings of the Spirit according to his word) but preſently the Trumpet ſounds; that is, The Miniſters of the Goſpel publiſh it abroad, as the Prophet ſpeaketh, *The Lord gave the word, great was the company of thoſe that publiſhed it.* Pſal. 68. 11.

Thus did *Luther* (upon the diſcovery of new Light) ſound ſuch an alarum, as made the Throne of the Beaſt to ſtagger like a drunken man; I will not ſay the firſt Seal was opened to *Luther*, nor that he was the firſt Trumpet; but this I can ſpeak

that a further degree of Gospel-glory (new light, though the word be odious amongst some) was discovered to *Calvin*, and after him, to others, who as they received it, presently became the Lords Trumpets to declare it to the world, upon whose refusal of it, the Vials are successively poured forth; so that first a Seal is opened; secondly, a Trumpet sounds, declaring the truth discovered within that opened Roll; thirdly, a Vial of wrath is poured forth upon those that hear and reject it: but because the Seals, Trumpets, & Vials are not contained in this Chapter, I shall forbear to enlarge upon them at this time, and prosecute the work of this present Chapter.

If we look back to the former Discourse of the Witnesses, and consider the seven thousand names of men (there discovered to be) slain or suppress by this present Parliament, and observe the sweet consent of things attending, it will be no harsh or improbable Conclusion, that the seventh and last Trumpet is at this instant sounding; yea, sounding (at present) such an Alarum that there are scarce any other voyces heard among watchful Saints, but the Lords at hand, the Bridegroom is coming,

coming, *The Kingdoms of this world are become the Kingdoms of our Lord, &c.*

Which as it is the earnest expectation of all waking Virgins, and the unspeakable support of many a poor dejected, disconsolate, drooping soul, to think (in the midst of afflictions, temptations and fiery tryals) My Lord is a coming to put an end to all my sorrows, to wipe all tears from mine eyes, to tread Satan under his feet, to set me free from sin and sorrow; and so I shall (by way of improvement of my small Talent, least it be found hid in a Napkin) for the augumentation of the joy of every waiting, longing, breathing, panting spirit; and for the information of such poor souls (belonging to Christ) who are yet in the Dark, as touching this great Mystery, hold forth what the Lord hath entrusted in this earthen vessel, of the unconceivable Glory of this his universal soveraignty: In which glorious discovery I shall shew,

1. *That he will come to reign upon earth.*
2. *How, and in what manner he will come.*
3. *Where he will establish his Throne at his coming.*
4. *When he wil take his great power & reign.*
5. *The signes of his coming.*
6. *His ends in thus coming.*

7. *Events*

7. *Events succeeding.*
8. *The uses we are to make of all.*

And if these and each of these shall be fully cleared by the pure Word of the Lord without wresting, or any other subtile invention of mans brain; then let all the sons and daughters of *Sion* with joy embrace them as intelligence and sweet tokens of love from their King and Husband, whose bowels yearn, whose high endeared affections are upon the wing, unsatisfied with his present glory in Heaven till the fulness of time come that he may be inebriated and overcome with the soul ravishing embraces of his purchased Spouse on Earth. But if any circumstance belonging to this glorious Subject shall be found wanting of cleer testimony from the fountain of truth, Let it be detested, abhorred, and rejected, as the froath and vanity of a deceived and deluded creature; but to the particulars.

First, That the Lord Jesus Christ (who did ascend into Heaven) shall come again to reign upon the Earth, is clear from di-
Jer. 23. 6. 33. 16. *Isai.* 4. 2. vers Scriptures; first, that of *Jeremiah*, *Behold the days come saith the Lord, that I will raise unto* David *a Righteous branch, and*

a King shall reign and prosper, and shall execute Judgement and Justice in the Earth,—— and he shall be called the Lord our Righteousness. Secondly, That in *Rev.* 5.10. where the glorified Saints in Heaven do exceedingly exult and rejoyce, not only that they are redeemed from amongst men and possest of heavenly glory, but (as an addition to their felicity) that they are made *Kings and Priests unto God, that they may reign (with Christ) upon the Earth.*

For where they reign, Christ shall reign; where his Throne is erected, there they are enthroned, *To him that overcometh, will I grant to sit with me in my Throne, &c.* Apoc. 5. 10. & 20. 4. Apoc. 3. 21.

Sing and rejoyce, O Daughter of Sion; for lo, I come, and I will dwell in the midst of thee, the Lord. Zech. 2. 10.

And the Lord shall inherit Judah, his portion, in the holy Land. Vers. 12.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem. Zech. 14. 4. Vers. 9.

And the Lord shall be King over all the Earth, in that day shall there be one Lord, and his name one. Jer. 30. 9. 33. 15. Ezech. 34. 33. 34. 37. 22, 24. Dan. 7. 14. Mich. 4. 7. Zeph. 3. 17. Zech. 2. 10. 6. 13.

Many more Scriptures might be produced to confirm this Gospel-truth, that the same Lord Jesus Christ (who did ascend into Heaven) shall come again to reign

reign upon the Earth, *Luk.* 19. 12. But if these do not satisfie, neither will credit be given if an Angel speak from Heaven, or one should rise from the dead to affirm it: For my own part, I do not know any point of Faith throughout the whole Book of God more clearly proved then this in hand; as certain as he ascended, and is now receiving his Kingdom, so sure will he return again to reign in his Kingdom; Read *Psalm.* 72. And these and many more Scriptures do superabundantly ratifie this assertion.

Luk. 19. 11, 12.

Use. 1. What then remains on our part, but first to believe this truth of his coming here to reign? we can do him no greater honour then to believe his Word, nor no greater disgrace then to reject and refuse so great a cloud of Witnesses (of himself, his Prophets, and Apostles.)

Use. 2. To pray fervently as himself hath taught us, *Thy kingdom come*, for though it is true that neither this nor any other mercy shall be detained from us one minute longer then the appointed season; *Yet know O house of Israel*, (saith the Lord) *I will for this be enquired of.*

Mat.

Ezech.

Use. 3. And thrice blessed those that are counted worthy to be the Lords Re-

Remembrancers, to watch, wait for, and constantly expect the coming of this King of Glory. *Blessed is that servant, whom his Lord when he cometh shall find so doing; Yea, blessed are all they that wait for him.* Mat. Isai. 30. 18

Secondly, how and in what manner shall this King (our Christ) come to reign upon the Earth?

First, he shall come in Majesty, Power, and great Glory, not in the form of a servant, not riding upon a Colt the foal of an Ass; not to be laid in a Manger, abused, condemned, and crucified, but now the voyce is, *Gird thy Sword upon thy thigh, O most mighty with thy glory and thy Majesty, and in thy Majesty ride prosperously; All Garments smell of Myrrh, his Aloes and Cassia out of the Ivory Palaces. He shall also have dominion from sea to sea, and from the River to the ends of the Earth, yea all Kings shall fall down before him, all Nations shall serve him.* Mat. 24. 30 2 Thes. 1. 9 Psal. 45. 3, 4, 8. Psal. 72. 8. 11.

Secondly, *He shall come attended with all the Angels in Heaven, and all his Saints that ever were, now are, or ever shall be; never such a King, never such a train.* 2 Thes. 1. 7 Mat. 24. 31 25, 31. Zech. 14. 5. Jude 14.

Thirdly, *He shall come swift as the Lightning, in a moment, in the twinkling of an eye, at unawares;* O dear Christians, watch for your lives, Mat. 24. 27 1 Cor. 15. 52.

Fourth-

Mat. 24 30 Apoc. 1. 7. 2 Thes. 1. 8 1 Cor. 3. 13

Fourthly, *He shall come in Clouds, and flaming fire*; look carefully to your works, actions, and conversation; for this fire will try every mans work of what sort it is.

Mat. 24 30 Apoc. 1. 7.

Fifthly, *He will come in view of all the world, and every eye shall behold him*; And what wilt thou do? or how wilt thou be able to look on his glorious face, that canst not now endure the sight of his Saints?

Sixthly and lastly, *He will come in person*, with the same body that was born of the Virgin, crucified upon the Cross, raised from the dead, and ascended into Glory; only here's all the difference, it will be a Spirituall, Immortal, Glorious Body, but the same Body; If we believe that he was a perfect man, and had a real Substantial Body here on earth, and that he hath exalted the same Body to the right hand of the Majesty on high, then certainly he shall come in person here to reign in the same Body with his Saints; for proof hereof many Scriptures might be alledged; I shall only produce two, and they are very full and clear; the first is in the first of the *Acts*, *vers.* 11. and it is the Doctrine of Angels, which also said, *Ye men*

Acts 1. 11.

of

of Galilee, why stand ye gazing up into Heaven, This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. I am even amazed, that men professing godliness should have a vayl so thick upon their hearts, and their understanding so wonderfully obscured, as to reject the serene brightness of this impregnable Testimony.

The second Scripture, is the first to the *Thes.* 4. 16. *For the Lord himself shall descend from Heaven with a shout, &c.* there needs no further proof; if these two convince not, what will? 1 Thes. 4. 16.

If any shall yet continue in darkness and unbelief of this so necessary glorious truth, thus measured by the line of the Word, and weighed in the ballance of the sanctuary, it is because there is no light in them.

The use that I would have my fellow brethren to make of the personal Reign of Christ, is this, if ever we expect to see his face with joy, if ever we hope to be sharers in his Glory, at his personal coming, in his Kingdom; let us get a large proportion of his spirit in our hearts; his personal presence will be no comfort to us then, unless

we

we are filled with his ſpirituall preſence now; *Ye ſhall not ſee my face* (ſaith *Joſeph*) *except your Brother be with you.* Gen. 43.5.

Can we think of entertainment in his Royal Palace without the wedding garment? the Lord make us wiſe betimes.

Thirdly, the next thing to be enquired into, is, where this King of Glory will eſtabliſh his Throne at his coming; and this hath been proved already (in general) to be upon the earth, but more particularly I affirm (becauſe the Word of truth affirms) it will be in the Valley of *Jehoſaphat*; for ſo the Prophet *Joel* ſpeaks in plain words; *I will alſo gather all Nations, and will bring them down into the Valley of Jehoſaphat, and will plead with them there; Thither cauſe thy mighty ones to come, O Lord.* Joel 3.2.

Let the Heathen be wakened, and come up to the Valley of Jehoſaphat, for there will I ſit to judge all the Heathen round about; the Heathens muſt come up to the Valley, the Saints muſt come down. Verſ. 11. 12.

And it will be worth our labours to conſider the reſt of this third Chapter of *Joel*, which will give much light to this truth; for after the Lords Throne is thus erected in the Valley of *Jehoſaphat*, it is ſaid,

ſaid, that the Lord will dwell in *Zion*, and that there ſhall be abundance of rich bleſſings there, *And that for ever, as long as the Moon endureth.* *Verſ.* 17, 18.

But becauſe the Valley of *Jehoſaphat*, as it now is, hath not capacity, or extent to receive the *New Jeruſalem*, therefore the Prophet *Zachary* tells us, that it ſhall be wonderfully enlarged by the dividing of the Mount of Olives. *Pſal.* 72. *Dan* 7.14. *Zech.* 14.4

And the Mount of Olives ſhall cleave in the midſt thereof toward the Eaſt and toward the Weſt, and there ſhall be a very great Valley; For the valley of the Mountains ſhall reach unto Azal; All the land ſhall be turned as a Plain from Geba to Rimmon,—— and it ſhal be inhabited in her place; And men ſhall dwell in it, and there ſhall be no more utter deſtruction; But Jeruſalem ſhall be ſafely inhabited; and how ſhould it be otherwiſe, when the Prince of Peace ſhal reign (in Glory) in the midſt of it? *Verſ.* 5. 10. 11.

This then is the place of which the Lord ſpeaketh, *I will rejoyce in Jeruſalem, and joy in my people, and the voyce of weeping ſhall be no more heard in her, nor the voyce of crying*: here Lord let my ſoul flouriſh with thee and thy Saints, according to thy Word, *Rev.* 3.21. *Iſa.* 65 19. *Rev.* 21.4.

Fourthly, the fourth thing to be discovered, is, when (this Lord of Glory and King of Saints) will come to reign in this his Kingdom on Earth; and first, it is plain, that it was not in the dayes of his humiliation; for as he is answering his Disciples question about his coming to Judgement, he tells them the time of it is then when all the Virgins (seeing the signs, and hearing the voyce or cry) Go forth to meet him, coming as a Bridegroom, to marry his Church, that is, the whole body of his Saints (which will be then compleated and) brought together into one place, where, in the view of all the world, the Marriage will be gloriously solemnized.

Mat. 24. 25. 6.

Mat. 24. 28. *Joh* 10. 16

And secondly, it is as plain, that this Glorious Reign cannot be after the day of Judgement; for then there would be a change in Heaven; since it is clear, that after Christs Reign, and subduing of all his enemies, he must give up the Kingdome to his Father.

1 *Cor.* 15. 24.

Then thirdly, it cannot be the spirituall Reign of Christ (in that way as most dream) which they conceive is now in being, and that Christ will never come to Reign any other way (save onely in greater

greater purity) then he doth now by his Spirit.

Which fond Imaginations, as they have not the least substantial Pillar from the word of Truth to support them: so the contrary is plain and evident from the clear current of that pure fountain: namely, that the Lord Jesus Christ will come then, and not till then, to take to himself his great Power and Reign, when all the signs that are to precede his coming, are visibly discovered, which I am sure are not yet, as shall be shewed in its place.

Again, the Spirit was given in a most glorious eminent manner, (far exceeding present dispensations) when the Apostles Generally (and Saint *John* more particularly) waited for, and yet expected this Glorious Personal Reign of Christ, as abundance of unerring Witnesses do testifie, but in special the present Scripture that I am now opening, namely *Rev.* 11. 15. which plainly declareth that the Personal * Reign of Christ is to begin when the seventh Trumpet is sounding; at that time (and not before) when the seventh Trumpet begins to sound, shall this great Mystery be accomplished. *Act.* 3. 20, 21. *Rom* 8. 23. 1 *Thes.* 4. 17. *Rev.* 1 7.

* See *Rev.* 1. 7.

Rev. 10. 7.

And certain I am, that the Spirituall

Kingdome of Christ was gloriously eminent, before any of the seven Angels began to sound; and therefore it cannot be only the spiritual Kingdom of Christ that is here spoken of, and so the time is not yet in being of this Reign of Christ.

As therefore we must not cast off our expectation of, nor our diligent constant watching, waiting for this Personal Glorious manifestation on the one hand, saying with that evil servant, *My Lord delayeth his coming*, and so split our selves upon the desperate rock of carnal security;

Neither must we run upon that other shelf of a vain ungrounded conceit, that he is already come, whereof our Lord himself hath given us fair warning, the Lord give us hearts to receive and embrace it. It is not then the spiritual Reign wch we now enjoy, but the personal, glorious, truly spiritual Reign, which we shall shortly enjoy, that is, the Life, and Crown, and Hope, and Comfort of many precious enlightned Saints, who have found such sweet support, succour, and solace from this sure Pillar of divine truth, that all the delusions of Sathan in this luxurious, giddy Age, hath not been able to shake.

Mat. 24. 23,24,25, 26,27.

The ignorance of this soul-ravishing Gospel-

Goſpel-truth is that horrible Gulph that hath ſwallowed up thouſands, who (finding in the words of truth ſuch glorious things ſpoken of this day of the Lord, but through ignorance in this Myſtery, and the cunning ſlights of Sathan, who transforms himſelf to an Angel of Light) are deluded in their ſence, and all their intellectuals, beleeving that Chriſt is come already, and doth Reign already, whereupon they conclude to throw away all Ordinances; for, ſay they, Chriſt hath commanded us to uſe them till his coming, and no longer, Do this till I come; hold faſt till I come; Occupy till I come; Nay, ſo far hath this reſtleſs ſpirit of error prevailed with ſome, as to beleeve that Chriſt hath already Reigned, that he hath already given up the Kingdom to his Father, and that now God is all in all, that they live in God, that they are God, &c. And now this Prince of darkneſs hath plaid his part to purpoſe; now he hath poſſeſſed them, not only with a diſtaſt of Ordinances, and ſlighting of them, but now away go Scriptures, Chriſt and all; they are a lye, an Allegory, he a ſhadow, a Type, &c. and now Sathan hath his will, having deceived them ſo far, as to

deny the Lord that bought them; for he well knows that there is no other name given under heaven to bring salvation, but this Christ whom they thus reject; and now he is cock-sure of them, and now they are ripe for any mischief, drunkenness, whoring, swearing, cursing, blaspheming, any thing.

And that which exceeds admiration, this cursed Serpent hath so wonderfully led them away captive at his will, that they beleeve these abominations are lawful, and not sinful at all; Nay, amongst many of them the most bloody execrations, and most desperate wickedness is counted the highest attainment.

And all this arising (principally) from their ignorance of this wonderful Mystery of Christs Personal Reign.

Now here the poor Saint (wondring at the free distinguishing Love of God, in leaving such through ignorance, to wallow in all kind of filthiness, and revealing this profound Mystery so sweetly and clearly to him) Cryes out, My heart is fixed, O God, my heart is fixed, nothing (through thy strength) shall shake my resolution; then, and not till then will I beleeve my Lord is come, when I shall see

the

the departed Saints raiſed, the living changed, thine ancient People called, Antichriſt and his Babel deſtroyed, the whole Creation reſtored, univerſal peace eſtabliſhed, the world combined, Satan chained, the Mount of Olives divided, *Jehoſaphats* Vale enlarged, the holy City erected, the Marriage Royal ſolemnized, the Saints immortalized, and gloriouſly enthroned, the Nations all ſubdued; then, and not till then ſhall Goſpel Ordinances be aboliſhed, or rather contracted into thoſe Goſpel-Exerciſes that ſhall abide to all eternity, as love and praiſe, and joy unconceivable, till theſe glorious wonders be clearly manifeſted. I ſhall keep cloſe to the Mountains of Myrrh, and the Hils of Frankincenſe, where I have ſo often enjoyed the beloved of my ſoul, from whoſe chaſte embraces and heavenly (continued) delights, I muſt not (through the riches of his love I ſhall not) be entiſed by the fond conceits of any deluded Notioniſt.

Though they tell me he's here, there, nowhere, I ſtir not; though thouſands are deluded, I flinch not, though they ſay he is in the Deſart, I move not; in the ſecret Chambers, I believe it not; I know the *Mat.* 24. *Verſ.* 23. *Verſ.* 24. *Verſ.* 26.

Vers. 27. coming of my Lord will be more glorious then so: which coming is now at hand, and the precise time, though no mortal creature doth know, yet the Saints are so far acquainted with his minde and will revealed, that they can tell he will come.

1. When sinners are in their highest jollity, and will take them in the midst of their carnal security when they little think of it, he will come and break the house upon them, and destroy all their mirth for ever.

Mat. 24. 43 44.

2. He will come when wicked Ministers are laying Principles of Persecution, and contriving miseries to the poor Saints.

Luk. 12. 45.

3. He will come when the number of his Elect are compleated; he will bring all his Elect with him when he comes; he cannot come while one Saint is unborn, uncalled.

Ephes. 4. 12, 13. *Zech.* 14. 5.

4. He will come at midnight, when most of the Virgins are asleep, and the one half of those sleepy Virgins (like false professors) do either hide their Talents, or are unfruitful, unholy in their conversation; their vessels empty, which will make themselves most miserable.

Mat. 25. 5, 6.

So that between the drowsiness, and stupidity

ſtupidity of the wiſe, and the barrenneſs and hyprocriſie of the fooliſh Virgins; the Lord makes a great queſtion whether or no he ſhall finde Faith on the Earth at his coming. *Luk.* 18.8.

I do therefore in the name and fear of the Lord, adviſe you my dear fellow members, who ſhall ſhare with me in that exceeding eternal weight of glory, be diligent to employ and improve your Talents.

As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. 1 *Pet.* 4. 10.

Wherefore gird up the loynes of your minde, be ſober and hope to the end, for the grace that is to be brought unto you at the Revelation of Jeſus Chriſt. 1 *Pet.* 1.13 *Luk.* 12.35, 36.

5. He will come when many of his ſervants are waiting, watching for his coming, diligently employed and buſie in the work of their Lord, ---Lord, why ſhould not I be found ſo doing? *Luk.* 12. 37.

6. And laſtly, he will come in that ſame Generation wherein the fig-tree buddeth, that is, when all the ſigns are accompliſhed that are mentioned in his word. *Mat.* 24. 32, 33, 34.

Fifthly, And theſe ſigns are either remote or immediate. The

The first sort, Are 1. the rise, raign, and decay of Antichrist.

Secondly, The Churches exile, and slaughter of the Witnesses.

Thirdly, Wars, Treachery, Villany, Cruelty, Persecution, &c.

Fourthly, Idolatry, Heresy, Superstition, and all kind of abomination.

Fifthly, False Prophets that shall affirm he is come already, that he hath reigned, given up the Kingdom to his Father, that he is here, there, not at all, deny his Divinity, &c. These and many others are already accomplished.

The second sort of signs that do more immediately precede his coming, are,

Rev. 16. 12. Dr. Browns Enquiry, pag. 313.

1. The drying of the great River *Euphrates*, one of whose streams are already dryed up, and how soon the rest may be, is uncertain.

Mat. 24. 29. Joel 2. 31. & 3. 15.

2. The Sun darkned, some think this will be a wonderful Ecclips, or some more extraordinary obscurity: Which others conceive is meant of Turk and Pope, the latter pretending to be the glorious light of the world, whose false rayes have by degrees been extinguishing these many years upon the blessed discovery of the pure heavenly light of the Gospel; before which

which true light all his juglings have been detected, as once *Simons* were by the preaching of *Philip*; and at last shall be universally obscured, all the glistering stars of this defiled heaven (of *Rome*) falling as untimely fruit, when at the same time the other grand enemy of Jesus Christ (who bears for his Crest, the *Moon*) that hath so greedily hunted and delighted in blood, shall be overwhelmed and swallowed up in blood. *Acts* 8.9.

3. The third sign immediately preceding this glorious personal appearance & reign of our Lord, is the secret sign displayed, whether this be *Elias* or the Lord Jesus himself in the clouds, restoring all things to their primitive purity and perfection before he descend to the Earth; or what else it may be, I shall not presume to determine, as having no cleer Scripture-Light to direct me; and I should be loth to deliver any thing but with good warrant from the Law and the Testimony, especially in a point of such waight and concernment. *Mat.* 24. 30. *Rom.* 11. 26.

4. The world shall be purified by fire, all combustible matter must be burnt up; *Peter* (in allusion to the old world) cals this a perishing, that is, all wood, hay, and stubble 1 *Cor* 3. 12. 2 *Pet.* 3. 6. 7.

stubble must perish in this fire, while the gold, silver, and precious stones shall abide: If we be not (dear Christians) found of this sort, what shall we do? how shall we stand, *when the Lord shall be revealed with his mighty Angels in flaming fire?*

2 Thes. 1. 7. 8.

For further illustration and confirmation of this glorious truth, I shall now particularly cleer by Scriptures, those fifteen remarkable Changes, which as so many Trophees of Victory shall attend this Prince of prayses, at his taking to himself this his great power and Soveraignty.

1. *The*

1. *The Saints Deceased Royal Jesus brings,*

THis will be the first Act of this King of glory according to the expreſs Teſtimony of the Spirit; *For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.* 1 Theſ. 4. 14.

And this will be a total (not a partial) Reſurrection of all departed Saints; not the Martyrs only as ſome conceive, not only thoſe that have loſt their lives for Jeſus, but the Scripture is plain and full, that whoever they be that ſleep in Jeſus, God will bring with him; not only thoſe *that were beheaded for the Witneſs of Jeſus*, but all thoſe alſo *which had not worſhipped the Beaſt, nor his Image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.* Theſe are they * that are ſo exceedingly tranſported with that more glorious condition of reigning with Chriſt upon the Earth; for as the joy and delight of Chriſt from Eternity was placed with his Saints on Earth; ſo the Saints (filled with the ſame ſpirit) place their joy and delight with this glorious King, in his high exalted ſtate on that Apoc. 20. 4. * Rev. 5. 9, 10. Pro. 8. 31. Heb. 12. 2.

that Earth (and in that part of the Earth) where he was so shamefully abused and so cruelly crucified.

When therefore I shall see (with these eyes) my blessed Redeemer in the clouds attended with all his holy Angels and departed Saints, then and not till then, shall I see the end of Ordinances, and all those glorious Prophesies and blessed promises fulfilled and accomplished, which concern this high point of my belief in the personal reign of my Redeemer; I would not for ten thousand worlds be deprived of this Light which leads to the glory of this blessed day.

2. *The*

2. *The Rest Released, mount on Angels wings.*

Our blessed Jesus (O most wonderful loving Jesus) counts not his joy entire, nor his glory compleat while any one of his beloved Lambs is absent, and therefore he makes it his great request to his Father, and our Father, O (saith he) *that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me*: 'Tis granted saith the Father (our most gracious infinitely loving Father) and accordingly *Paul* is informed, *That we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the Ayr; and so shall we be ever with the Lord.* 'Tis true, the raising thus the dead Saints, and changing the living Saints, is such a Mystery as most wil give no credit to; for who indeed can take delight in this doctrine, but those that shall share in the glory of it? it hath no relish upon other mens palats, they cannot digest it, though never so cleer in Scripture; but God hath revealed it to many of his dear ones by his Spirit in his word, which plainly tels them, That *he will send his Angels with a great sound of a Trumpet, and they shall gather together his*

Joh. 17. 24.

1 *Thes.* 4. 17.

1 *Cor.* 15. 51.

Mat. 24. 31.

Elect

Zech.14.5. *Elect from the four winds, from one end of Heaven to the other.*

And can I believe my Lord is yet come to reign, while I see poor Saints scattered here and there in various straights and fiery tryals? Away with thy conceits, deluded Notionist, and shallow prophane man; my Lord comes not in the Desart, nor in the secret chamber, but when he comes to take the Kingdoms of the world to his own Government, thou shalt see (it may be to thy terror) that word Zech.14.5. of *Zechariah* fulfilled, *The Lord my God shall come, and all the Saints with thee.*

3. *To Iſrael mourning ſounds a glorious call;*

WHen all eyes ſhall ſee him, poor *Iſrael* muſt not be excluded; they alſo ſhall (to their unſpeakable joy and comfort) behold him whom they have pierced, even then when they have greateſt need of him, when their new poſſeſſed City ſhall be taken, their houſes rifled, their women raviſhed, and all miſerably enſlaved; in this time of ſo great trouble, ſuch as never was ſince there was a Nation, ſhall they behold *Michael* the great Prince; that bleſſed deliverer, who ſhall turn away ungodlineſs from *Jacob*; and now all *Iſrael* ſhall be ſaved, even every one that is written among the living in *Jeruſalem*; for now the ſinging of Birds is come, and that bleſſed voyce is heard in their ears, *Awake, and ſing ye that dwell in the duſt: Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee: The Lord thy God in the midſt of thee is mighty; he will ſave, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.*

Rev. 1.7. *Zech.* 12. 10. *Ezech.* 37. 21. *Zech.* 14. 2. *Dan.* 12. 1. *Rom.* 11. 26. *Iſai.* 4. 3. 43. 5, 6. *Jer.* 30. 10. *Joel* 3. 1. *Iſai.* 26. 19. 60. 1. *Zeph.* 3. 17.

Multitudes of Scriptures might be produced for the confirmation of this truth, but theſe may ſuffice (or nothing will) eſpecially conſidering that not one Scripture,

ture, nor indeed any Author of credit that I know of doth ſeem to deny it. This then in brief is my judgement (with many deer Saints) grounded upon the word of truth, concerning this wonderful work of the Jews converſion.

Firſt, That they ſhall have an outward Call.

Secondly, That they ſhall be inwardly converted.

The former is thought to be at hand, if not already in being; ſince it is well obſerved by Merchants of credit and others, that they have theſe two or three years been gathering wonderfully, from places more remote towards *Paleſtina*; the Lord ſeeming now to make good his word; firſt, in moving them to come in perſon to the Land of their Inheritance, according to theſe Promiſes, *I will hiſs for them and gather them, for I have redeemed them; and I will ſtrengthen the houſe of* Judah, *and I will ſave the houſe of* Joſeph, *and I will bring them again, to place them.*

Iſa. 5 26. Zech. 10. 8. Verſ. 6.

And I will make them one Nation in the Land upon the Mountains of Iſrael, *and one King ſhall be King to them all*; for,

Ezek. 27. 22. Verſ. 24. Pſ. 102. 16.

When the Lord ſhall build up Zion, he ſhall appear in his Glory.

Therefore

Therefore thus ſaith the Lord, *now will I bring again the captivity of* Jacob, *and have mercy upon the whole houſe of Iſrael.* Ezeck. 39. 25,26.

And the ranſomed of the Lord ſhall return, and come to Zion with Songs, and everlaſting joy ſhall be upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away. Iſa. 35. 10.

And thus will he perform the ſecond more glorious work upon their ſouls, for a through converſion. And now I do heartily deſire for the confirmation of Saints, and for the confutation of ſuch as deny the glorious perſonal Reign of Chriſt, that they will ſeriouſly conſider, and weigh thoſe cleer proofs of Scripture that do ſo fully eſtabliſh this truth, *viz.* That when the Jews ſhall be thus wonderfully converted, even then and not before ſhall this King of glory take to himſelf his great power and Reign; what can be more plain and clear then this, *In thoſe days, and at that time,* (ſee thoſe other Scriptures,) now will this glorious Myſtery be fulfilled which hath been ſo largely held forth by all the Prophets; the ſeventh Angel is now ſounding, who ſwears that time ſhall no longer be delayed; but the Jer. 33 14, 15,16. Joel 3. 1,2. Rev. 10. 6, 7.

Lord Jesus that high and mighty one shall gird his sword upon his thigh, and wonderfully bring in this his ancient people, to whom shall all Saints be joyned with transcendent glory.

Wilt thou admit such a one as I into this glory Lord!

4. The

4. *To Babel burning an eternal fall.*

Sions reſtauration, muſt be *Babels* confuſion; the ſame bleſſed day that brings forth *Jeruſalems* ſafety and felicity, will alſo produce *Romes* ruine and everlaſting miſery; I do not undertake which of theſe ſhall precede, whether the Jews Call, or *Romes* Fall; I believe they will neither of them be long a doing; it may be as ſudden as our change ſhall be; he will certainly make a ſpeedy riddance; ſwiftly and ſpeedily will he return *Romes* recompence upon the accurſed heads of all her children. *Zeph.* 1. 18. *Joel* 3. 4.

But that which the word of truth is full and clear in, is, that *Rome*, Antichriſt, and all their adherents, ſhall certainly be deſtroyed; and that I may proſecute my deſign, or rather the deſign of the Spirit of God: it is plain that Antichriſt, and *Rome*, ſhall be deſtroyed even then, and not before, the Lord Jeſus ſhall come in Perſon; he is now conſuming him with the Spirit of his mouth, but he ſhall give up the ghoſt at the brightneſs of his coming. *Rev.* 14. 8. 16. 17. *&c.* 17. 16. 18. 2. *&c.* *Jer.* 51. 8. *&c.* 2 *Theſ.* 2. 8.

But ſince this is the day of Antichriſt's conſumption in which we live, it behoves all true-hearted Saints diligently to conſider what the will and minde of the Lord

is concerning us, how he would have us be acted in order to the accomplishment of this great design.

First, we must joyn in prayer with our fellow brethren under the Altar, and give the holy One of *Israel* no rest, till *Babylon* be consumed, and *Jerusalem* be made a praise in the Earth.

Rev. 6. 9, 10.

And secondly, we must set hand and heart, purse and person to the work, even the great work, the strange Act that he is doing for, and by his Saints; yea, let every one that is the redeemed of the Lord, say, I will have a hand in her destruction; yea, blessed, yea, happy shall he be that hath his hands deepest dyed in the blood of her children.

Jer. 51. 1. 2. *&c.* *Psa.* 137. 8, 9.

5. *The*

5. The world combined, hath a fatal blow.

THis is the fifth remarkable change, that will help to celebrate the triumphs of the glorious day; for as the (long enthralled) Jews and *Iſraelites* are entred into their ancient Land, and have newly got Poſſeſſion of (the preſent) *Jeruſalem*; their potent Enemies, Turk, Pope, &c, (who have long detained them in a miſerable ſlavery) ſhal raiſe huge Armies to purſue them, and ſhal *plant their Tabernacles in the glorious holy mountain*; (ſee this fully *Ezek.* 38. 4, 5, 6, 9. 15, 16. and Chap. 39. 6.) *Dan.* 11. 45.

And ſhall begirt their new-obtained City, which they ſhall ſpeedily ſtorm and take, and reduce theſe moſt miſerable diſtreſſed people into ſuch dreadful calamities, as the like was never heard of ſince there was a Nation, even to that ſame time; but in the midſt of theſe ſad ſtraights, fearful horror and diſmal darkneſs, when nothing but black deſpair (or a ſecond more miſerable ſlavery then ever) is before them; the great Prince of the Kings of the Earth ſhall appear in ſome wonderful manner to them, and ſhal go *Zech.* 14. 2. *Dan.* 12. 1; *Zech.* 12. 10, 11. *Dan.* 12. 1.

forth and fight against those Nations, and put such terror into their hearts, and such courage into the hearts of his unarmed people, that *they shall take them captives,* Isa. 14. 2. *whose Captives they were, and they shall rule over their oppressors.*

6. *The*

6. Satan confined to his den below,

HIs preſent condition is a Princely Rule in the ayr, and in the hearts of the children of diſobedience; but in theſe Halcyon days will that bleſſed voyce be heard amongſt the Saints, *Now is come ſalvation and ſtrength, and the Kingdom of our God, and the power of his Chriſt, for the accuſer of our brethren is caſt down.* Rev. 12. 10 20. 2.

For the Angel ſhall binde and ſhut him up in the bottomleſs Pit, to which he ſhall be confined for a thouſand years, during which reſtraint he ſhall not be able, no, not to tempt his own vaſſals, but they ſhall willingly ſerve the Saints for the preſervation of their lives, till the thouſand years be fulfilled, *And after that he muſt be looſed a little ſeaſon:* Of which I ſhall ſpeak in its place. Verſ. 3.

Some have fancyed that Satan hath been already bound, and the thouſand years are already expired, but without any ſhadow of truth: ſince there hath not been the leaſt intermiſſion of Satans rage and fury, ſince the Book of the *Revelation* was written.

For what with the groſs Idolatry of Pagans, obſtinate blindneſs of the Jews, won-

wonderful defection of Turks, ſtrange Errors, Sects and Hereſies of Chriſtians, abominable Superſtition, Idolatry, Ignorance, and all kinde of wickedneſs, with bloudy perſecution of Saints by Antichriſt; which things cannot poſſibly ſtand with the confinement of Satan; and conſequently this Propheſie is yet unfulfilled: and the time of the binding up of this Bandog will be the glorious triumphant ſtate of Saints, when they ſhall be marryed to Chriſt the univerſal Monarch of this great Univerſe.

Alſtedius Dr. Hakewill, Apol. pag. 476.

7. *The*

7. The whole Creation finds a full Releaſe.

FOr now this ſecond *Adam* ſhall compleat his work, and reduce the whole frame of Nature to its primitive purity and perfection, which by the ſin of the firſt *Adam* hath been ſo long ſubjected to vanity and corruption; this is that great Deliverer; and this time of his perſonal Reign wil be the bleſſed ſtate (as of the redemption of our bodies from ſin, ſorrow & corruption, ſo) of the reſtitution of all things (the Elements and all that are produced by them) to that goodneſs wherein they were firſt created: how often have we like Parrots, prated over in our Popiſh Liturgy, this heavenly Doctrine which to this day we underſtand not? *O let the Nations be glad and ſing for joy, for thou ſhalt judge the people righteouſly, and govern the Nations upon Earth. Selah.* Mark that; but now Saints have experience of this bleſſed Myſtery, that at the ſame time when this *King ſhall reign and proſper, and execute judgement and juſtice in the earth, then ſhall the earth bring forth her encreaſe*; when *David* the great Prince ſhall reign here in higheſt glory, then and not till then ſhall the whole Creation (brought into this glorious

Rom. 8. 19.

Acts 3. 21.

Pſal. 67. 4.

Jer. 33. 15.

Ezech. 34. 23. 24.

glorious Liberty of the Sons of God) fill the Universe with abundance of all rich blessings.

I have little to say to those, who knowing nothing of this wonderful Mystery of the glorious Reign of our King, and know as little of the meaning of *Rom.* 8. 19. &c. Yet because they must say something, are pleased in their grave wisdoms to affirm, that this glorious liberty (with the children of God) which the whole Creation shall enjoy, is nothing but the annihilation of the creature, as if all Creatures (which in their kinde do (wonderfully) endeavor the preservation of themselves) should yet groan and earnestly long to be made nothing: what is this, but to speak daggers, and introduce a secret Atheism?

8. *And*

8. *And every Nation flouriſhes with Peace.*

HOw can it be otherwiſe when the Kingdoms of the world are ruled and governed by the Prince of Peace? what the glorious Peace of the Saints ſhall be, hath been in part (and ſhall be more fully) declared. But there will be univerſal peace over all the earth; for all the wicked of the world ſhall as earneſtly ſeek peace as ever the *Gibeonites* ſought it of the *Iſraelites*; when the great ſeducer of mankind is ſhut up in priſon, his Vaſſals will neither have skil nor courage to ſtand in oppoſition againſt the Saints; for he that hath the diſpoſing of all hearts, will ſo mould their ſpirits, that they ſhall be glad to crouch for ſafety at the Saints feet; and bleſſed be the Name of our exalted King, he hath already given his people in this Land a taſte hereof, when in many places the proudeſt enemie thinks himſelf in a ſafe condition that can obtain the favor of a child of God to ſerve himſelf and his forfeited eſtate.

But in this glorious Reign of Chriſt it will be univerſally ſo; for *when his Dominion ſhall reach from ſea to ſea, even to the ends of the earth; then they that dwell in* Pſal. 72. 8.

the

the Wilderneſs ſhall bow before him, and his enemies ſhall lick the duſt.

10. *The Kings of* Tarſhiſh *and of the Iles ſhall bring Preſents; the Kings of* Sheba *and* Seba
11. *ſhall offer gifts, yea all Kings ſhall fall down before him, all Nations ſhall ſerve him.*

This is that bleſſed time, when the Righteous ſhall flouriſh, and abundance of Peace ſo long as the Moon endureth; then, and not till then *ſhall they beat their Swords into Plowſhares, and their Spears into Pruning-hooks, no more contention, no more war for ever.*

Mic.4.3.
Iſai.11.6, 7,8,9.

9. The Mount asunder cleaves t' enlarge the Plain.

IF all the Propheſies that are fulfilled already concerning Chriſt were performed in the very Letter; I deſire any man to ſhow a ſubſtantial Reaſon why thoſe that are yet unaccompliſht ſhould belookt upon in a myſterious obſcure way; till ſuch a reaſon be given, I muſt look upon this (as upon all other Propheſies) to be fulfilled in the ſame way as others have been, and therefore muſt expect (according to the Word) that this day of Wonders will produce this Wonder amongſt the reſt, that the Mount of *Olives* that ſtands over the Valley of *Jehoſaphat* ſhall cleave indeed, to enlarge that Vale to a ſufficient capacity for the reception of the New *Jeruſalem*; it is clear, that it ſhall reach from *Geba* to *Rimmon*; but of what extent that will be, is (I think) unknown; only this: it ſeems to extend over the whole Land of *Paleſtina*; what elſe means the Royal Pſalmiſt, *I will divide* Shechem, *and mete out the Valley of* Succoth; *Moab is my waſhpot, over* Edom *will I caſt out my ſhooe,* Philiſtia *triumph thou becauſe of me*; and that of the Prophet,

In that day will I raiſe up the tabernacle of David

Pſal. 8. 2. *Pſ.* 22. 18. *Iſai.* 7. 14. *Zech.* 9. 9.

Zech 14 4

Ver. 10.

Pſal. 60. 6.

Verſ. 8.

Pſal. 87. 3, 4. and 108 7, 8.

9.

Amos 9. 11,12. David *that is faln,——that they may poſſeſs the remnant of* Edom, *and of all the Heathen,——they ſhall poſſeſs the Mount of* Eſau, *and they of the Plain* Philiſtia, *&c.* Obad. 19. 20,21. *And Saviours ſhall come upon Mount* Sion *to judge the Mount of* Eſau, *and the Kingdom ſhall be the Lords.* Iſai. 10. 29. &c.

All which compared, makes good the word of *Zechariah*, That the dividing of this Mount of *Olives* ſhall produce a very great Valley; till which Valley appear in its luſtre and beauty, not any of the notions of Giddy brains ſhall ſtagger my faith, to conceit, That my Lord is already come to Reign. Zech. 14. 4.

(That

(That Vale of Wonder where the Lord must Reign)

AS once the eyes of *Elisha's* servant were opened to see the Mountains full of Horses and Chariots of fire; so certainly were the eyes of this Prophet in a wonderful manner enlightened to see the glory of the Lords Day, the Day of his great Power in this mighty Valley of *Jehosaphat*; at which glorious apparition he raiseth up his voyce (as one transported) with this heavenly rapture. 2 *King.* 6. 17. *Joel.* 3. 14.

Multitudes, multitudes in the Valley of Decision, for the Day of the Lord is neer in the Valley of Decision: but what will the transcendent joy of this Prophet be (with all the blessed Prophets and Saints of Christ) when this Day of the Lord is come in the Valley of Dicision, when we shal see all the heavenly Host gathered together in this spacious Mount-dividing Valley, the Lord of Glory riding in his Glory and Majesty, attended with all the holy Angels in heaven, and all those Myriades of Saints that sleep in Jesus this mighty Potentate! *Psal.* 45. *Matth.* 25. 31. *Jude* 14. 2 *Thes.* 4. 14. *Joel* 3 2.

How unconceiveably glorious, how wonderfully spacious will this Valley of *Jehosaphat* then be which must contain

Amos 9. 11,12. David *that is faln,——that they may poſſeſs the remnant of* Edom, *and of all the Heathen,——they ſhall poſſeſs the Mount of* Eſau, *and they of the Plain* Philiſtia, *&c.*

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Zech. 14. 4.

(That

(That Vale of Wonder where the Lord muſt Reign)

AS once the eyes of *Eliſha's* ſervant were opened to ſee the Mountains full of Horſes and Chariots of fire; ſo certainly were the eyes of this Prophet in a wonderful manner enlightened to ſee the glory of the Lords Day, the Day of his great Power in this mighty Valley of *Jehoſaphat*; at which glorious apparition he raiſeth up his voyce (as one tranſported) with this heavenly rapture. 2 *Kings* 6. 17. *Joel* 3. 14.

Multitudes, multitudes in the Valley of Deciſion, for the Day of the Lord is neer in the Valley of Deciſion: but what will the tranſcendent joy of this Prophet be (with all the bleſſed Prophets and Saints of Chriſt) when this Day of the Lord is come in the Valley of Diciſion, when we ſhal ſee all the heavenly Hoſt gathered together in this ſpacious Mount-dividing Valley, the Lord of Glory riding in his Glory and Majeſty, attended with all the holy Angels in heaven, and all thoſe Myriades of Saints that ſleep in Jeſus this mighty Potentate! *Pſal.* 45. *Matth* 25. 31. *Jude* 14. 2 *Theſ.* 4. 14. *Joel* 3 2.

How unconceiveably glorious, how wonderfully ſpacious will this Valley of *Jehoſaphat* then be which muſt contain

all the Saints and Angels in heaven, with all both good and bad that are found living upon the earth: this is no private fancy, but the expreſs words of the Spirit of God.

Verſe 11. *I will alſo gather all Nations, and will bring them down into the Valley of* Jehoſaphat, *and will plead with them there —— Aſſemble your ſelves, and come all ye Heathen, and gather your ſelves together round about; thither cauſe thy mighty Ones to come down, O Lord; Let the Heathen be wakened and come* 12. *up to the Valley of* Jehoſaphat, *for there will I ſit to Judge all the Heathen round about.* None ſo blind as thoſe that will not ſee.

10. *The glorious City from Gods Throne doth glide.*

EXcept by clear Scripture it be disproved, I must believe, & therefore affirm, that the City described by Saint *John* is a material City, that the Carpenters Son hath been these 1600 years preparing it for his Saints, and that the cleaving of the Mount of Olives producing that wonderful spacious plain (already proved) is to receive this glorious City of twelve thousand furlongs, or one thousand five hundred miles compass, wherein his Saints shall raign in glory with this Jehovah our Righteousness as long as the Sun and Moon indureth. *Rev.* 21. 2. *Ioh.* 14. 1, 2. *Rev.* 21. 16.

If it be said (by a mistake of *Rev.* 21. 9, 10.) That the holy City is call'd the Bride; I must answer plainly it is not so: but on the contrary, if the 9. and 10. Verses be compared with the 24. we shall find them manifestly distinguished: and it appears plainly that the design of the Spirit is, to shew the Apostle the City where the Bride dwelleth; and if we shall further consult these Scriptures, it will be yet more clear, that the City is one thing, and the Bride, the Saints, the glorious Inhabitants in that City another thing. *Psal.* 45. 14. *Isa.* 65 18. *Ezech.* 14. 11.

But if it ſhould be granted, that the City is call'd the Bride, there would be little gained by it as to the oppoſite of this Point, becauſe it is ordinary in the Scriptures to term the Inhabitants of the City the City it ſelf, as *Matt.* 11.20, 21, 22, 23. ſure it will not be affirmed, that the buildings of *Capernaum, &c.* are threatned to be thrown into Hell: Let the Prophet *Ezechiel* decide this Controverſie from the mouth of the Lord, ſaying, *My Tabernacle alſo ſhall be with them; yea, and I will be their God, and they ſhall be my people; this is that royal Palace into which the Bride, with her Virgins, ſhall enter to ſolace themſelves with our King in unconceivable ſpiritual delights for ever.*

Ezech. 37. 27.

11. *The Nuptial ditty Vshers in the Bride.*

THe Ancient people of the Lord, the natural seed of faithful *Abraham*, after their tedious time of divorcement, shall not only be espoused as formerly, but now in view of all the world marryed with transcendent joy in highest Glory to the King of glory. This is the Royal Bride; the Gentiles Saints or Churches are the Virgins her Companions. All the Angels in Heaven joyn in Consort to celebrate the Nuptials in that triumphant ditty, *Alleluja, for the Lord God omnipotent reigneth; Let us be glad and rejoyce, and give honour to him; for the marriage of the Lamb is come, and his wife hath made her self ready; so shall she be brought unto the King in raiment of needle-work; the Virgins her companions that follow her, shall be brought unto thee; with gladness and rejoycing shall they be brought, they shall enter into the Kings Palace.*

Isai. 62. 2, 3, 4, 5. *Hos.* 2. 19, 20. *Rev.* 19. 6, 7. *Psal.* 45. 14, 15.

There is a great question, (but of no great importance) whether the fulness of the Gentiles shall come in before *Israels* conversion; for my own part, I am satisfied in this, that in respect of a full conversion, the work among the Gentiles shall precede; but after the Jews effectual Call,

so glorious will that dispensation be, That
Isai 60 3. *the Gentiles shall come to their light, and Kings to the brightness of their rising.*

Yet when all is known and understood which the word discovers of this wonderful Mystery, what a small spark is it to the exceeding unconceivable glory of that day of wonders! and who would hazard his interest in the glory thereof; for all the bewitching, painted, seeming glories of this luxurious Age!

12. Thus

12. Thus Saints regaining an immortal ſtate,

HOw miſerably are they handled, (by men of corrupt minds) that ſtand for the honour of Chriſts Kingdom, as though it were carnal delights and earthly pleaſures they lookt after; if any ſuch there be, they will ſee their vanity and folly perhaps when 'tis too late.

The Saints are of another ſtamp, and are hereby chiefly diſcerned from hypocrites by ſeeking holineſs, rather then happineſs; it is the pure, ſpiritual, immortal, glorious ſtate of Chriſts Kingdom that they believe, and profeſs and expect; and that which makes their ſpirits dance, and their ſouls to leap for joy, is the conſideration of being faſhioned like his glorious body, when being free from corruption, *Phil.3 21.* they ſhall never ſin againſt God any more; not any kinde of pleaſure can ſtand in competition (in their pure affections) with deſire of freedom from ſin; their King hath taught them, and they have learned to know, That *they which ſhall be accounted* *Luk. 20. worthy to obtain that world and the reſurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the Angels.* 35.

This is that bleſſed ſtate of immortality that Saints believe, and with the bleſſed Apoſtle preſs hard after; *When this corruption ſhall put on incorruption, and this mortal ſhall put on immortality, and death ſhall be ſwallowed up of victory.*

Phil. 3. 11. 1 Cor. 15. 54. Rom. 8. 23.

This adoption is that redemption of our bodies that now we wait for, and ſhall then enjoy, when we *ſhall eat and drink at Chriſts table in this glorious Kingdom*: There will be eating and drinking, but not as now; for in this ſtate of mortality, other creatures loſe their lives to ſupport ours, for ſo is the word * : in the ſtate of immortality the fruit of the Vine, the food appointed *Adam* in Paradiſe.

Luk. 22. 30 Iſai. 62. 9. * Acts 10. 13. Iſai. 65. 21.

And only the ſtate of Eternity, is ſupported by God himſelf.

13. The

13. *In glory reigning while the Sun bears date.*

THe Lord Jeſus Chriſt is not now in his own proper and peculiar Throne, his preſent ſtation is at the right hand of the Majeſty on High, even in his Fathers Throne; but the glorious Throne that he hath purchaſed with his precious bloud, he will ſhortly erect upon this Earth for himſelf and his beloved Saints; then ſhall he have and enjoy the actual return of that requeſt of his, *That where I am they may be alſo*; and this the Saints in Heaven are wondrouſly affected with, and do therefore exceedingly rejoyce in the conſideration of this glory which they (with their fellow brethren) ſhall enjoy (as an addition to their preſent glory) with Chriſt in his Throne upon the Earth: for then, and not till then, will the glory of our King be compleat, when the great voyces of all the heavenly Hoſt ſhall be heard, (in the words of the Scripture I am now opening) *the Kingdoms of this world are become the Kingdoms of our Lord and of his Chriſt, and he ſhall Reign for ever and ever,*

Rev. 3. 21.

Joh. 17. 24.

Rev. 5. 9, 10.

Rev. 11. 15

And this Kingdom thus eſtabliſht by, and for *Jehovah* our Righteouſneſs, *ſhall be alſo given to the people of the Saints of the moſt*

Dan.7.27. *most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.*

And thus the Saints being gathered into one fold (even into that holy City the new *Jerusalem*, seated in the Valley of *Jehosaphat*) and there marryed to Christ our everlasting Husband, do also (like the marryed condition here) obtain the glorious name of our Royal Husband; for even
Jer.33.16. then, *She shall be called the Lord our Righteousness.*

14. *The*

14. *The Nations bending, Virgins voyces raise.*

THis posture they shall most gladly observe, who are escaped the slaughter of the great day, and the plagues thereof: For *every one that is left of all the Nations which came against* Jerusalem, *shall even go up from yeer to yeer to worship the King the Lord of Hosts and to keep the Feast of Tabernacles.* Zech. 14 3. Vers. 12. Vers. 16.

What manner of worship the Lord will have from these Nations, I know not; but this I know, that *all Kings shall fall down before him, all Nations shall serve him*; some kinde of homage and worship they must perform without the holy City; for there *shall in no wise enter into it any thing that defileth,* —— *But they which are written in the Lambs Book of Life*; These are those blessed Virgins who have their Lamps of a holy conversation gloriously burning, and a ready supply of grace in their souls, whereof their pure vessels are full; though these sometimes slumber and sleep, yet their hearts are awake; & every noyse they hear, they expect to be the midnight cry for the Kings coming, and are instantly up and ready, and so in they go (with this glorious Bridegroom) into the marriage-Chamber, where they meet with such a Feast, Ps. 72. 11. Rev. 21. 27 Math. 25. 4 Cant. 5. 2. Math. 25. Vers. 6. Vers. 10.

Feaſt, ſuch ſoul-raviſhing delights, that are not poſſible to be conceived, much leſs poſſible to be uttered.

Rev. 14.3. And now their hearts and voyces being tuned to one celeſtial Key, they begin that new Song which will never wax old, but with renewed ſweetneſs in all heavenly delights, joy ſhall ariſe from praiſe, and praiſe from joy to all Eternity.

Rous. Pſal. *And no man could learn that Song, but they that were redeemed from the earth.* Mark that; *Redeemed from the earth; theſe are they which were not defiled with women, for they are Virgins.*

15. (All

15. *(All Duties ending) with Joy, Love, and Praise.*

THe ſame bleſſed hand that firſt inſtituted Goſpel Ordinances, will now himſelf put an end to them; for now the Sun of Righteouſneſs is riſen, and diſpels all clouds, diſſipates all miſts; now breaks the gladſome Day, and ſhadows fly away; Preſumptiouſly Arrogant is that hand that ſhall dare to anticipate this work, in caſting off thoſe Ordinances, which is the proper and peculiar work of him that appointed them, and commanded the uſe of them till his coming; then, and not till then, all theſe ſhall ſee their period, except thoſe that ſhall abide to all Eternity; for ſome Goſpel Ordinances muſt never ceaſe, but ſhall then be eſtabliſht in their perfection; when all other Ordinances ſhall ceaſe, Joy cannot ceaſe, *In thy Preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore:* Chriſt hath promiſed that when he ſees his Saints again, their hearts ſhal rejoyce; then Joy ſhal be compleat, and this Joy ſhall no man take away from the Saints.

Iſai. 60. 1. *Cant. 4. 6.* *Luke 19. 13.* *1 Cor. 11. 26.* *Rev. 2. 25.* *Pſ. 16. 11.* *Joh. 16 22*

So for that Goſpel-Ordinance of Love, that ſhall be permanent; Charity never faileth; all other Ordinances ſhall ceaſe,

but

1 Cor. 13. 8. 10. but Love shall then shine in its true lustre, and full perfection; and then for Praise, it
Isai. 61. 3. 62. 7. 9. shall then be the garment of the Saints; Jerusalem *shall be made a praise in the earth; the Saints shall eat and praise the Lord, and drink in the Courts of his ho-*
Jer. 33. 11. *liness.*

The voyce of Joy, and the voyce of Gladness, the voyce of the Bridegroom, and the voyce of the Bride, the voyce of them that shall say, Praise the Lord of Hosts, for the Lord is good, for his mercy indureth for ever, and of them that shall bring the Sacrifice of Praise into the House of the Lord.

1 Joh. 3. 2. Isai. 52. 8. Ah, what a little glympse of that excellent glory are these narrow-mouth bottles now capable to apprehend! but then we shall see him as he is, and that is the fulness of glory.

And thus I suppose these 15. wounderful Changes are clearly proved by the Word of God, as Concomitants, or close Attendants to the glorious appearance of our Lord Jesus Christ: as also (for the silencing of idle Notionists) that the Lord cannot take to himself his great Power and Raign till all these Changes appear; then, and not before will the voyces be heard, and the words of the Text be accomplished, *The*

King-

Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

The sixth thing proposed, is, the ends of the Lord Jesus Christ coming to reign upon the Earth; amongst many glorious ends that we may believe, I shall briefly mention a few.

1. The end that the Lord Jesus proposeth to himself, is, to be gloriously exalted in his Royal Throne of highest Majesty, even in that place where he was so shamefully and ignominiously abased, abused, and cruelly crucified; He suffered over, (or neer) the Valley of *Jehosaphat*, and there (as hath been proved) he will exalt his Throne, and there they that pierced him shall behold him, and be in bitterness of soul because of him. *Zech.* 12. 10.

2. Another end is to gather all his Saints together into that place (which shall be the great Sheepfold) that there they may behold his transcendent Glory; and that there he may see his seed, and the travel of his soul, and be satisfied. *Ioel.* 3. *Ioh.* 17. 24. *Ioh.* 10. 16. *Isa.* 53. 10. 11.

3. A third end is to take an account of his servants, how they have imployed, and improved his talents; for this is that day

day of judgement, wherein the Lord Christ
2 Pet. 3.8. Rev. 20.4. will reward his servants, and enslave his enemies, the extent whereof will be a thousand years, the longest day that ever any man lived one Earth; for within this day *Adam*, *Methusalem*, yea all men have died;
Ezech. 34. 17. &c. Mat. 25. and only Christ (with his Saints) shall live the whole day; in this day he will judge between cattel and cattel, admitting wise, rejecting fooliſh Virgins.

Heb. 9. 28. For the accompliſhment of theſe and ſuch like ends, unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

The ſeventh thing to be conſidered, is, the events ſucceeding the ſecond appearance of our Lord in this his day of power, in which after he hath reigned with his Saints a thouſand years in full beatitude, ſuch wonderful Changes will enſue, as will make a ready entrance to that great change when changes ſhall be no more.

1 Cor. 15. 24. Rev. 20.7. Verſ. 8. 1. As firſt, Satan ſhall be looſed for a little ſeaſon, wherein he will ſo beſtir himſelf in all quarters of the Earth, exciting his vaſſals, (that have gladly ſerved the Saints this thouſand years) to ſhake the yoak from off their necks, which they (as his ſworn ſervants) ſhall readily yield to, and this will produce, 2. The

2. The second Change, which will be the combination of these his Instruments, whose number is as the sand of the Sea, and in confidence of their great strength, they shall surround the beloved City, & think (by their huge multitudes) to devour it at once; but how little does this trouble the Saints within? all tears were wiped away from their eyes long ago; they know not what belongs to sorrow or trouble; for the Prince of peace, and Author of eternal felicity is among them; if they can hurt him, they may harm them, but both being above the reach of these poor deluded creatures, they are only making way for their own eternal ruine, for while they are thus besieging the Camp of the Saints,

3. The world is fired about their ears, & with it themselves are devoured; and this produceth the final conclusion of this great day: for now, *Vers 9. 2 Pet. 3. 10. Rev. 20. 11, 12.*

4. The Lord is seated in his great white Throne, before whom the Earth and the Heaven vanisheth,

5. Then shall the dead, small and great, be raised & stand before his great Tribunal upon his left hand, as so many cursed goats, vessels of wrath fitted to destruction, where they shall receive the final sentence of eternal condemnation, which is a perpetual separation from the presence of Gods love, to be tormented with reprobate Angels and men, (the objects of his *Math. 24 32.*

wrath and fury) to all eternity: oh what will they do in this estate of eternity! oh that they would now consider of it! *Why are not the sinners in Sion now afraid? why doth not fearfulnes now surprise the hypocrites? who among us shall dwell with the devouring fire? who among us shal dwel with everlasting burnings?* 'Twil be in vain then to cal to the Mountains & Rocks for a hiding place.

Isa. 33. 14.

6. But the Saints are securely hid in the great Rock, and sure Refuge of his people, who are long since acquitted by vertue of their marriage with the Kings Son, who now presents his Spouse pure & spotless, a glorious Church, not having spot or wrinkle, or any such thing; and so having also justified them before Angels and men, he makes a free surrender of his Office of Mediator with his purchased Spouse, into the hands of his and our Father, who is the eternal infinite Ocean of that fulness of happiness, which we must (and well may) admire, but shal never fully understand, till we come to see him as he is, & know him as we are known.

Ephes. 5. 27. 2 Pet. 3. 14. 1 Cor. 15. 24. 28. 1 Joh. 3. 2. 1 Cor. 13. 12.

O thou infinite Ocean of transcendent sweetness! for this Jesus sake whom thou so deerly lovest, raise up thy Saints, by the divine influence of thy eternal Spirit to such a heighth and eminency of faith, zeal, love, holiness, and all heavenly qualifications, that we may be able to comprehend with all Saints, *what is the bredth, and length, and depth, and heigth,*

Ephes. 3. 18, 19.

and

and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God; to behold thy blessed face in that day with joy.

Come Sions sons with Sions songs, Psal. 145. 45.14,15.
Attend your Royal King;
Joyn consort in cœlestial throngs, Rev. 19.6, 7.
His wondrous reign to Sing.

Hark Virgins, that's the midnight cry, Mat. 25. 6.
The Bridegroom is at hand
With burning Lamps, full vessels by: Verse 10.
Stand lovely Virgins, stand.

That's he who with ten thousand Saints Jude 14.
In those bright clouds appears: Dan. 7. 10. Rev. 1. 7.
We joyn, so cease all sad complaints, 1 Thes. 4. 17.
All troubles, toyl and tears. Isai. 56. 29.

Now like his glorious body we Phil. 3. 21.
Shall all be fashioned Rev. 7. 9. 14.
With Robes, and Crowns of Majesty,
As Kings be furnished.

Thus to Jehosaphats *fair Vale,* Joel. 3. 2, 11, 12.
We with our King descend:
Where vanquisht foes, faint, feeble, pale, Psal. 72. 11.
Must at his Throne attend.

Micah. 4. 1. Dan. 7. 27. *The day is come, the Lord must reign,*
The Saints must judge the world,
Rev. 20. 2. 19. 20. *Satan confin'd, his cursed train*
Into confusion hurl'd.

Rom. 8. 19, 20, 21, 22. *The groaning creature from that snare*
Which long entangled them
Isai. 56. 26. Acts 3. 21. *Set free, with Saints in glory share,*
Of new Jerusalem.

Acts 3. 19. Psal. 16. 11. Rev. 18. 17. *These sweet refreshing times, O Lord,*
From thy sweet presence spring,
With hearts and voyces Saints accord,
Thy glorious reign to sing.

Rev. 11. 16. 17. What remains then, but that all the Saints who expect this appearance of our Lord, do with the four and twenty Elders fall down and Vers. 17. worship God, saying, *We give thee thanks O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great Power, and hast reigned.* For this work, this Isai. 52. 9, 10. wondrous work, is so certain, that the Spirit of the Lord presents it (like many other Prophesies) as already done.

Great ground of rejoycing is this to Saints, as it is ground of terror and vexation to the wicked; there's not more sad news in the world then this to the ungodly, this will be a dark day to them, according as it follows (for I shall but name the rest.) The

The eighteenth Verſe.

And the Nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the Prophets, and to the Saints, and them that fear thy Name ſmal and great, and ſhouldeſt deſtroy them which deſtroy the earth.

Here the portion of the Saints is far different from that of the dead, and earthy-minded men, and therefore there muſt be different returns from them: While (then) the Nations are angry at the wrath and judgements of that Lord whom they have ſo much ſleighted, let the Prophets and Saints, and them that fear the Name of the Lord, exceedingly triumph; for the time is at hand that they ſhall be ſuperaboundantly rewarded for all their pains and labours of Love and Charity, for all their reproaches, ſcorns, and affronts that the world hath caſt upon them for all their ſufferings, and cruel mockings, and all manner of perſecutions; for it is to them that the following words pertain.

The ninteenth Verſe.

And the Temple of God was opened in heaven, and there was ſeen in his Temple the Ark of his Teſtament; ——

This is the lot and portion of the Righteous, which becauſe we cannot conceive or underſtand, I ſhall paſs over in ſilence, hoping that our ſpirits will be raiſed to admire what can-

not be expreſſed in word, or conceived in the heart, preſſing forward by a Chriſtian converſation to the ſweet fruition of that glory which will be the ſure portion of thoſe that have part in the firſt Reſurrection, while the wicked (that continue to do wickedly) have nothing to expect, or hope for in that day, but that wherewith the Spirit cloſeth this Chapter.

And there were lightnings, and voyces, and thundrings, and an Earthquake, and great hail.

This will be the terrible portion of thoſe of whom the Apoſtle *Jude* ſpeaketh; *Behold the Lord cometh with ten thouſand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.*

Jude 14, 15.

The mouths of wicked men will then be ſtopped and put to ſilence, though now they bark and belch forth blaſphemies (at pleaſure) againſt the Saints; yet will it then be proved to their faces, that all their wicked actions, and hard ſpeeches are done and ſpoken againſt him, whoſe doctrine they now reject, whoſe yoak they will not now bend to, whoſe perſonal Reign they contemn as a Fable: but then, will they, nill they, this voyce ſhal reach them;

Luke 19. *But thoſe mine Enemies which would not that I*

ſhould

ſhould reign over them, bring them hither and ſlay them before me.

And this will be ſuch a ſlaughter, where they will be ever killing and never dead, but ſhall live in death to all eternity.

As this is ground of wo and alas to the wicked ſort, againſt whom the door is now ſhut, never to be opened any more, never more tenders of Grace, never more offers of Mercy in the Goſpel, but howling and wailing without ceaſing world without end. *Mat.* 25. 10.

So is it true matter of unſpeakable joy to all Saints, no ground of Joy like this, it comes with a *Rather*; *But rather rejoyce becauſe your names are written in heaven*: This is the poor ſouls fulneſs of joy, to know his intereſt in that ſociety that ſhall continue rejoycing to all eternity. *Luke* 10. 20. 1 *Joh.* 1. 3. 4.

I give a word of advice (in the words of the Spirit) to every man that hath this hope in him, to purifie himſelf, even as he is pure; for ſince our expectation is ſuch, *what manner of perſons ought we to be in all holy converſation & godlineſs, looking for, and haſting unto the coming of the day of God; wherefore gird up the loyns of your mind, be ſober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jeſus Chriſt: And ye your ſelves like unto men that wait for their Lord when he wil return from the wedding. Bleſſed are thoſe ſervants whom the Lord when he* 1 *Joh.* 3. 3. 2 *Pet.* 3. 11, 12. 1 *Pet.* 1. 13. *Luk.* 12. 36 37

Isa. 30. 18. comes shall find watching; yea blessed are all they that waite for him. Its no matter (deer Christians) how much pains we take in the way, nor what our trouble and misery is; *for I reckon*

Rom. 8. 18. *that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*: When Christ our King shall say,

Mat. 25. 21. *Well done thou good and faithful Servant, enter thou into the joy of thy Lord.*

How then should our hearts be transported with holy Raviſhments in expectation of this his Appearance, singing in Consort, with the Heavens, Earth, Sea, Fields and Trees, (in the

Psa. 96. sweet Singers heavenly Rapture) *For he cometh, for he cometh to judge the Earth; he shall judge the world with Righteousness, and the people with his Truth: Even so come Lord Jesus, come quickly.*

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FINIS.